जयदेवः ।—सखे ! मया शापितोऽसि, तत् तथ्यमभिधीयताम् । तत् किं तत्त्वत एवासौ मामभ्यर्थयते, उत परिहासेन भणसि ?

(ततः प्रविशन्ति देवशर्म्मा, सुव्रता, पद्मावती च ।)

देवशर्म्मा ।—भद्र ! तत्त्वत एवाहं भवन्तमभ्यर्थये । कुतः परिहासः ? तत् श्रूयताम्—

"तव प्रसादात्तनयो यदि स्या-
द्दासस्तथासौ तनयापि दासी ।
भविष्यती"त्याकुलमर्थितेन
दत्ता हि वत्सा पुरुषोत्तमेन ॥

जयदेवः ।—किं तेन ?

देवशर्म्मा ।—ताञ्च प्रतिज्ञां हृदये निधाय
बाष्पाभिषिक्तां तनयां गृहीत्वा ।
गतोऽस्मि देवस्य च धाम पुण्यम्

जयदेवः ।—दासी कृतेयं न कथं तथापि ?

देवशर्म्मा ।—ब्रवीमि सर्व्वं, शृणु,—निद्रितं मां
स्वप्ने परेशो धृतशङ्खचक्रः ।
उपेत्य देवो जगतामधीशः
स्वभाभिरुद्भासितदिव्यमूर्त्तिः ॥
गम्भीरधीरेण च सुस्वरेण
समादिशत् ।

जयदेवः ।—किम् ?

देवशर्म्मा ।—"तनयां त्वदीयां ।
विधौतदूर्व्वामिव पूतरूपां
प्रयच्छ गत्वा किल केन्दुबिल्व-
ग्रामालयाय स्वगुणैर्वराय
गोस्वामिने श्रीजयदेवनाम्ने ।
तेनैव तुष्टिर्भविता ममेति ॥"

जयदेवः ।—स्वप्नो हि दृष्टो, नहि विद्यतेऽस्य
विनिर्णयः कश्चन सत्यतायाः ।

स्वप्ने तु भिक्षाधृतजीवितोऽपि
पश्येत् किलामुक्तमहार्हभूष-
मात्मानमध्यासितराजमध्यम् ।
श्रद्धाऽपि कार्य्या विदुषा वतात्र ?

देवशर्म्मा-श्रद्धा न कार्य्या ? हृदयं ममेदं
तद्दिव्यमूर्त्तेश्छुरितं प्रभाभि-
र्जागर्त्ति चित्ते वत मेऽधुनापि
ज्योतिर्म्मयः कौस्तुभरश्मिरागः ।
स्वप्नोऽयमित्येव वदन् सचेता
न श्रद्दधीतात्र च कः पृथिव्याम् ?

जयदेवः ।-श्रद्धा कृता नाम,-तथापि कन्या
मह्यं प्रदेया ? तव चाग्रहोऽयम् ?
आश्चर्य्यमेतत् प्रतिभाति मेऽपि ।
शून्यं गृहं मे, जननी पिता च
पुण्यैर्गतौ स्वर्गमहो विहाय
मामत्र पुत्रं वत मन्दभाग्यम् ।
दीनोऽस्मि दैन्यात् कुटजाधिवासी
सदैव दुःखेन नयामि कालम् ।
एतादृशोऽप्यत्र कथं नु कुर्य्यां
दारग्रहं ? को नु भविष्यदृष्टि-
रीहेत वा मे तनयां प्रदातुम् ?

देवशर्म्मा ।-एषोऽहमीहे प्रणयेन हर्षात् ।
दीनोऽसि,-दीना तनया मदीया,
हीनोऽसि,-हीना नहि सा किलान्या
भार्य्याः पतीच्छामयजीवितायाः
पत्युर्हि भाग्यं वरणीयमेव ।
एह्येहि वत्से ! प्रददे ननु त्वां
वराय—"

साहित्यदर्पणम् ।

द्वितीय-परिच्छेदः ।

१मवर्षीय १मखण्डस्य १३२ पृष्ठतोऽनुवृत्तम् ।

वाक्यस्वरूपमाह,–

(क) वाक्यं स्याद्योग्यताकाङ्क्षासत्तियुक्तपदोच्चयः ।

योग्यता पदार्थानां परस्परसम्बन्धे बाधाभावः ।

पदोच्चयस्यैतदभावेऽपि वाक्यत्वे वह्निना सिञ्चतीत्यपि वाक्यं

टीका–(क) रसात्मकं वाक्यं काव्यमिति प्रथमपरिच्छेदे काव्यलक्षणमुक्तं, सम्प्रति किं वाक्यलक्षणमित्याकाङ्क्षायां वाक्यलक्षणमाह वाक्यमित्यादि । पदोच्चयः पदसमूहः । योग्यतामाह पदार्थानामिति । परस्परसम्बन्धे इति तृतीयार्थे सप्तमी, परस्परसम्बन्धेनेत्यर्थः । बाधाभावः तत्र तदभावो बाधः यथा–जले वह्नेरभावः, तस्य अभावः बाधाभावः, सद्भावः स्थितिरिति यावत्, यथा जले मीनादेः बाधाभावः । यथा कस्मिंश्चित् पदार्थे कस्यचित् पदार्थस्य सद्भावः केनचित् सम्बन्धेनैव भवति तथा बाधोऽपि कञ्चित् सम्बन्धमाश्रित्यैव भवति, तथाहि जले संयोगेन वह्निर्नास्तीति प्रतीतिः संयोगेन सम्बन्धेन जले वह्नेर्बाधः मीनशैवलादेश्च संयोगेनैव सम्बन्धेन जले सद्भावरूपबाधाभावोऽपि । एवञ्च पदसमूहरूपवाक्यश्रवणानन्तरं प्रत्येकपदनिष्ठया अभिधादिशक्त्या उपस्थितानां पदार्थानां मध्ये वक्तुरभिलषितेन पदार्थानां परस्परसम्बन्धेन एकतरपदार्थे अन्यतरपदार्थस्य सद्भावो योग्यतेति योग्यतालक्षणं, विप्रो ग्रामं गच्छतीत्यादौ हि द्वितीयान्तग्रामपदेन ग्रामनिष्ठकर्म्मता तिङन्तगच्छतिपदेन गमनानुकूलकृतिमत्त्वरूपगमनकर्तृत्वं प्रथमान्तविप्रपदेन च ब्राह्मणत्वजात्याश्रयो व्यक्तिविशेष उपस्थितो भवति । एषाञ्च पदत्रयेण अभिधाशक्त्या उपस्थितानां त्रयाणां पदार्थानां मध्ये द्वितीयान्तग्रामपदोपस्थितस्य ग्रामनिष्ठकर्म्मतारूपपदार्थस्य वक्तुरभिमतेन अनुकूलत्वसम्बन्धेन गमने सद्भावः गमनानुकूलकृतेश्च वक्तुरभिमतेन आश्रयत्वसम्बन्धेन विप्रे सद्भावो विद्यते एव । तथाचाच ग्रामनिष्ठकर्म्मतानुकूलकृत्याश्रयो विप्र इत्येवंरूपो वाक्यार्थबोधो जायते । तस्मादत्र योग्यता विद्यते । वह्निनासिञ्चतीत्यादौ तु तृतीयान्तवह्निपदेन वह्निनिष्ठकरणत्वं सिञ्चतिपदेन

स्यात्। आकाङ्क्षा प्रतीतिपर्य्यवसानविरहः। स च श्रोतुर्जिज्ञासारूपः। निराकाङ्क्षस्य वाक्यत्वे गौरश्वः पुरुषो हस्तीत्यादीनामपि वाक्यत्वं स्यात्।

सेकानुकूलकृतिमत्त्वं उपस्थाप्यते। किन्त्वत्र वह्निनिष्ठकरणताया वक्तुरभिमतेन अनुकूलत्वसम्बन्धेन सेके अभावरूपः बाध एव वर्त्तते, न तु सद्भाव। तथाहि सेको जलनिष्ठकरणताया एव अनुकूलो नतु वह्निनिष्ठकरणताया इति अनयोः पदार्थयोः योग्यता नास्त्येव। पदोच्चयस्येति। एतदभावेऽपि एतस्या योग्यताया अभावेऽपि पदोच्चयस्य वाक्यत्वे वाक्यत्वस्वीकारे इत्यर्थः। तथाच—योग्यतायाः अभावाद् वह्निना सिञ्चतीति पदोच्चयो नैव वाक्यं भवितुम् अर्हति, किन्तु वाक्यलक्षणे योग्यताया अप्रवेशे अस्य वाक्यत्वं स्यात्, तच्च केऽपि नाङ्गीक्रियते, इति भावः। आकाङ्क्षामाह प्रतीतीत्यादि। प्रतीतिः पदार्थोपस्थितिः सा च पदश्रवणानन्तरं पदार्थस्मरणरूपा तस्याः पर्यवसानं अन्वयबोधजनकत्वेन इच्छाऽभावः तस्य अभावः अन्वयबोधजननेच्छा, यथा घटस्याभावः तस्य अभावः घट एव नतु अभावात्मकः तथा अन्वयबोधेच्छाभावस्य अभावोऽपि अन्वयबोधेच्छा एव न तु अतिरिक्तः कश्चित्पदार्थः। एवञ्च पदार्थस्मरणानन्तरं इदं पदार्थस्मरणं पदार्थानां सह अन्वयबोधं जनयतु इत्येवंरूपा या श्रोतुरिच्छा जायते सैव आकाङ्क्षा इति भावः। भवति च पचतीतिक्रियापदश्रवणानन्तरं पाकरूपक्रियापदार्थोपस्थितिस्ततः उपस्थितस्य क्रियापदार्थस्य कारकपदार्थैः सह अन्वयबोधेच्छा सा च कः केन किं पचतीत्येवंरूपा, विप्रः काष्ठेन अन्नं पचतीत्यादिपदसमूहोपस्थितपदार्थैः सह अन्वयबोधे सति तस्या इच्छाया निवृत्तिर्भवति एवञ्च साकाङ्क्षमेव वाक्यमेतत्। ननु यदि तादृशी इच्छैव आकाङ्क्षा तर्हि कथं अभावाभावात्मकं लक्षणं कृतमिति चेत्, श्रोतृभेदेन कालभेदेन च अनन्तानाम् इच्छानाम् अनुगमाभावाद् अभावाभावत्वेन लक्षणं विहितमिति ज्ञातव्यम्। अथवा अन्वयबोधेच्छायोग्यता एव आकाङ्क्षा नतु अन्वयबोधेच्छा, एवञ्च कदाचित् अन्वयबोधेच्छां विनापि शाब्दबोधोदयेन तद्योग्यतामादाय आकाङ्क्षालक्षणसमन्वयः अन्वयबोधेच्छा योग्यता च अन्वयबोधेच्छाया अभावाभावरूपा, तस्मादभावाभावघटितं लक्षणं कृतमिति न दोषः॥

निराकाङ्क्षस्येति। निराकाङ्क्षस्य, आकाङ्क्षारहितस्य पदोच्चयस्य वाक्यत्वे वाक्यत्वस्वीकारे, गौरश्व इत्यादीनाम् आकाङ्क्षारहितपदानामित्यर्थः। अत्र गौर-

(ख) आसत्तिर्बुद्ध्यविच्छेदः, बुद्धिविच्छेदेऽपि वाक्यत्वे इदानीमुच्चारितस्य देवदत्तशब्दस्य दिनान्तरोच्चारितेन गच्छतीतिपदेन संगतिः स्यात् । अथाकाङ्क्षायोग्यतयोरात्मार्थधर्मत्वेऽपि पदोच्चयधर्म्मत्वमुपचारात् ।

दार्थेन अश्वादिपदार्थस्य अन्वयबोधेच्छा नास्त्येवेति भावः । योग्यता तु येन केनचित्सम्बन्धेन सम्भवतीति मन्तव्यम् ।

(ख) आसत्तिमाह आसत्तिरिति । बुद्धिः पदज्ञानजन्यपदार्थोपस्थितिः, तस्या अविच्छेदः अव्यवधानं, तथाच—येषां पदार्थानामन्वयबोधो जननीयः तेषां एकपदार्थोपस्थित्यनन्तरमेव पदार्थान्तरस्योपस्थितिरासत्तिरिति भावः । आसत्त्यभावेऽपि वाक्यत्वस्वीकारे दोषमाह बुद्धीति । बुद्धिविच्छेदेऽपि आसत्त्यभावेऽपि, सङ्गतिरन्वयः, तथाच—इदानीमुच्चारितं देवदत्त इतिपदं दिनान्तरोच्चारितं गच्छतीति पदञ्च मिलित्वा वाक्यं भवेत् तच्चानिष्टमित्याशयः ।

योग्यताकाङ्क्षासत्तियुक्तः पदोच्चयो वाक्यमिति वाक्यलक्षणमुक्तं, अत्र च स्वार्थबोधसमाप्तत्वमपि पदोच्चयस्य विशेषणीयं तेन वाक्यांशे,—शून्यं वासगृहं विलोक्येत्यादिरूपे वाक्यलक्षणस्य नातिव्याप्तिरेवञ्च योग्यताकाङ्क्षासत्तियुक्तः स्वार्थबोधसमाप्तः पदोच्चयो वाक्यमिति वाक्यलक्षणं पर्य्यवसितम् ॥

आकाङ्क्षायोग्यतयोः पदोच्चयधर्म्मत्वं सम्पादयति आकाङ्क्षेति । आत्मार्थधर्म्मत्वेऽपि आत्मा च अर्थश्च आत्मार्थौ तयोर्धर्म्मत्वम् आकाङ्क्षाया इच्छारूपत्वाद् आत्मधर्म्मत्वं नियतं तथापि उपचारात् परम्परासम्बन्धेन पदोच्चयधर्म्मत्वम् अनयोरिति शेषः । तथाच साक्षात्सम्बन्धेनैव अनयोरात्मार्थधर्म्मत्वं परन्तु लक्षणे यत् पदोच्चयधर्म्मत्वमुक्तं तत्परम्परासम्बन्धेन न विरुद्धमिति भावः ॥

आकाङ्क्षायाः परम्परासम्बन्धः स्वजन्यजनकत्वरूपः, तत्र स्वं आकाङ्क्षा, तज्जन्योऽन्वयबोधस्तज्जनकत्वं पदोच्चयेऽस्त्येव, एवं योग्यतायाः परम्परासम्बन्धः स्वाश्रयोपस्थापकत्वरूपः, अत्र च स्वं योग्यता तदाश्रयः पदार्थः तस्य उपस्थापकत्वं पदोच्चयेऽस्त्येवेति एतादृशपरम्परासम्बन्धेन अनयोः पदोच्चयधर्म्मत्वम् । इदमुपलक्षणं, आसत्तेरपि पदार्थस्मरणरूपत्वादात्मधर्म्मत्वमेवेति तस्या अपि स्वजन्यजनकत्वरूपपरम्परासम्बन्धेन पदोच्चयधर्म्मत्वमवगन्तव्यम् ॥

(ग) वाक्योच्चयो महावाक्यमित्थं वाक्यं द्विधा मतम् ।

योग्यताकाङ्क्षासत्तियुक्त एव ।

इत्थमिति वाक्यत्वेन महावाक्यत्वेन च ॥ उक्तञ्च,—

"स्वार्थबोधसमाप्तानामङ्गाङ्गित्वव्यपेक्षया

वाक्यानामेकवाक्यत्वं पुनः संहत्य जायते" इति ॥

तत्र वाक्यं यथा,—"शून्यं वासगृहमि"त्यादि,

महावाक्यं यथा,=रामायणमहाभारतरघुवंशादि ।

(घ) पदोच्चयो वाक्यमित्युक्तं तत् किं पदलक्षणमित्यत आह ।

वर्णाः पदं प्रयोगार्हानन्वितैकार्थबोधकाः ।

यथा घटः । प्रयोगार्हेति प्रातिपदिकस्य व्यवच्छेदः ।

अनन्वितेति वाक्यमहावाक्ययोः ।

(ग) योग्यतेति । यथा योग्यताविशून्यः पदोच्चयो न वाक्यं भवितुमर्हति तथा—योग्यतादिशून्यो वाक्योच्चयोऽपि न महावाक्यं भवितुमर्हतीति भावः । महावाक्यत्वे प्राचीनसम्मतिं दर्शयति स्वार्थेति । स्वार्थबोधेन वाक्यार्थबोधेन समाप्तानाम् आकाङ्क्षाशून्यानां जनितान्वयबोधानामिति भावः । वाक्यानां अङ्गाङ्गित्वव्यपेक्षया अङ्गाङ्गित्वेन विशेष्यविशेषणभावेन व्यपेक्षया आकाङ्क्षया संहत्य मिलित्वा एकवाक्यत्वं महावाक्यत्वं जायते । वाक्यानि प्रथमं स्वं स्वमर्थं बोधयित्वा निराकाङ्क्षाणि पश्चात् विशेष्यविशेषणभावेन परस्पराकाङ्क्षायुक्तानि विशिष्टैकार्थप्रतिपादकानि महावाक्यमिति संज्ञां लभन्ते इति भावः ।

(घ) पदलक्षणमाह—वर्णा इति । प्रयोगार्हानन्वितैकार्थबोधका वर्णाः पदमित्यन्वयः, अनन्विता अन्वयशून्याः सन्त एकार्थबोधकाः अनन्वितैकार्थबोधकाः, प्रयोगार्हाश्च ते अनन्वितैकार्थबोधकाश्चेति प्रयोगार्हानन्वितैकार्थबोधकाः । प्रयोगार्हाः प्रयोगयोग्याः, नापदं शास्त्रे प्रयुञ्जीत इतिनियमात् सुप्तिङन्तं पदं इति नियमाच्च प्रयोगार्हा इत्यनेन सुबन्तास्तिङन्ताः सुप्तिङ्भ्यामयुक्ताश्च वर्णा उच्यन्ते । प्रातिपदिकस्य विभक्तिरहितनाम्नः, व्यवच्छेदः पदत्वनिवृत्तिः, इदमुपलक्षणं धातोरपि व्यवच्छेदः ।

अनन्वितेतीति । वाक्यमहावाक्ययोः परस्परसम्बन्धयुक्तविशिष्टैकार्थबोधकत्वमस्तीति तद्वारणाय अनन्वितेति विशेषणमिति भावः । एकेतीति । साकाङ्क्षानेकपदवाक्यानां साकाङ्क्षाणाम् अनेकपदानां अनेकवाक्यानाञ्चेत्यर्थः साका-

एकेति साकाङ्क्षानेकपदवाक्यानाम् । अर्थबोधका इति कचट-तपानाम् । वर्णा इति बहुवचनमविवक्षितम् ।

(ङ) अर्थो वाच्यश्च लक्ष्यश्च व्यङ्ग्यश्चेति त्रिधा मतः ।

तत्र एषां स्वरूपमाह ।

वाच्योऽर्थोऽभिधया बोध्यो लक्ष्यो लक्षणया मतः ।
व्यङ्ग्यो व्यञ्जनया ताः स्युस्तिस्रः शब्दस्य शक्तयः ॥ ता अभिधाद्याः ॥

(च) तत्र सङ्केतितार्थस्य बोधनादग्रिमाभिधा । उत्तमवृद्धेन मध्यमवृद्धमु-

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ङ्क्षामात्रविशिष्टानां योग्यतादिशून्यतया वाक्यमहावाक्यसंज्ञामप्राप्तानामनेकपदा-नामनेकवाक्यानाञ्च अनन्वितार्थबोधकतया पदत्वप्रसङ्गे तद्वारणाय अर्थस्य एकेति विशेषणमिति भावः । अर्थबोधका इतीति । अर्थबोधका इति विशेषणस्या-भावे प्रयोगार्हा इत्यस्य अनन्विता इत्यस्य एक इत्यर्थविशेषणस्य चासम्भवात् वर्णाः पदमित्येव लक्षणं स्यात् तथाच—कचटतपादिवर्णानां पदत्वं भवेदित्या-शयः । एवञ्च सुबन्ताः तिङन्ताः क्वचित् सुप्तिङ्लोपान्ताः अन्वयशून्याः एका-र्थबोधका वर्णाः पदमिति पदलक्षणम् ॥

वर्णा इतीति । अविवक्षितम् अतात्पर्यविषयीभूतं । वर्णानां बहुत्वं न पदलक्षणे प्रविष्टं किन्तु तादृशवर्णत्वमेव पदत्वम्, एवञ्च यथा बहुवर्णस्थले घटा इत्यस्य पदत्वं तथा एकवर्णस्य दे इत्यस्य च पदत्वमिति भावः ॥

(ङ) सम्प्रति पदार्थानां भेदमाह अर्थ इति । वाच्यः लक्ष्यः व्यङ्ग्यश्चेति पदार्थः त्रिविध इत्यर्थः । अभिधया बोध्यः पदनिष्ठाभिधाशक्तिज्ञान-जन्यज्ञानविषयोऽर्थः वाच्यः कथ्यते इति शेषः । एवं लक्षणया बोध्यः पदनिष्ठ-लक्षणाशक्तिज्ञानजन्यज्ञानविषयोऽर्थो लक्ष्यः कथ्यते, तथा व्यञ्जनया बोध्यः पद-निष्ठव्यञ्जनाशक्तिज्ञानजन्यज्ञानविषयोऽर्थः व्यङ्ग्यः कथ्यते । एवं तिस्रः अभिधा-लक्षणाव्यञ्जनारूपाः शब्दस्य शक्तयः कथ्यन्ते इत्यर्थः ।

(च) अभिधाशक्तिलक्षणमाह तत्रेति । तत्र तासु तिसृषु शक्तिषु मध्ये सङ्केतितार्थस्य प्रसिद्धार्थस्य बोधनात् अन्वयबोधजननात् अभिधाशक्तिः अग्रिमा लक्षणाव्यञ्जनापेक्षया प्रधाना । लक्षणाव्यञ्जनयोर्हि न प्रसिद्धार्थबोध-कत्वमिति न तयोः प्राधान्यमिति भावः । एतेन यथा शक्त्या शब्दानां प्रसिद्धार्थो

द्दिश्य "गामानय" इत्युक्ते तं गवानयनप्रवृत्तमुपलभ्य बालोऽस्य वाक्यस्य "सास्नादिमत्पिण्डानयनमर्थः" इति प्रथमं प्रतिपद्यते, अनन्तरञ्च "गां बधान, अश्वमानय" इत्यादावावापोद्वापाभ्यां गोशब्दस्य,

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बोध्यते सा अभिधाशक्तिरिति लक्षणं पर्य्यवस्यतीति ज्ञेयम् ॥ कस्य शब्दस्य कस्मिन्नर्थे अभिधाशक्तिरिति कथं ज्ञायते इति अभिधाज्ञानोपायं व्यवहारादिकं दर्शयन् प्रथमं व्यवहारादभिधाज्ञानं दर्शयति उत्तमेत्यादिना ।

तं मध्यमवृद्धं गवानयनप्रवृत्तं गोरानयने प्रवृत्तं उपलभ्य अनुमानेन ज्ञात्वा बालः समीपस्थः शक्तिज्ञानशून्यशिशुः अस्य गामानय इति वाक्यस्य सास्नादिमत्पिण्डस्य गलकम्बलादिविशिष्टजन्तोः आनयनं, प्रथमं शक्तिज्ञानात् प्राक् प्रतिपद्यते जानाति । आदौ तावद् उत्तमवृद्धस्य मध्यमवृद्धाय गामानय इति आदेशस्ततो मध्यमवृद्धस्य गवानयनक्रियासम्पादनं ततः गोपदस्य 'आनय'पदस्य च अभिधाज्ञानशून्यसमीपस्थबालकस्य गवानयनक्रियादर्शनेन अयं गवानयनविषयप्रयत्नवान् गवानयनक्रियाश्रयत्वादित्याकारकं मध्यमवृद्धस्य गवानयनविषयकप्रयत्नानुमानं ततः अनुमितेन प्रयत्नेन बालकस्य अयं गवानयनविषयकज्ञानवान् गवानयनविषयकप्रयत्नाश्रयत्वादित्याकारकं मध्यमवृद्धस्य गवानयनविषयकज्ञानानुमानं ततः इदं मध्यमवृद्धनिष्ठगवानयनविषयकज्ञानं गामानय इति वाक्यज्ञानजन्यं एतद्वाक्यस्याव्यवहितोत्तरजायमानत्वादित्याकारकमनुमानम् । तेन बालकस्य गामानय इति वाक्यस्य सास्नादिमत्पिण्डानयनमर्थः इति निश्चयः । अनन्तरं गामानय इति वाक्यस्य तादृशार्थनिश्चयानन्तरं गां बधान (बन्धनं कुरु) अश्वमानय इत्यादौ वाक्ये उत्तमवृद्धेन मध्यमवृद्धमुद्दिश्य उक्ते इति शेषः । आवापोद्वापाभ्याम् अन्वयव्यतिरेकाभ्यां, सङ्केतं अभिधाशक्तिम् अवधारयति अनुमानेन जानाति । तस्य बालकस्य गामानय इति वाक्यस्य अर्थनिश्चयानन्तरं पूर्व्वोक्तया रीत्या गां बधान अश्वमानय इत्यादिवाक्यश्रवणेन मध्यमवृद्धस्य गोबन्धनादौ प्रवृत्तिदर्शनाद् गां बधानेति अश्वमानयेत्यादिकस्य च वाक्यस्य समुदितार्थनिश्चयः, ततः गामानयेत्यादौ गोपदश्रवणेन मध्यमवृद्धस्य सास्नादिमत्पिण्डज्ञानं इत्येवंरूपं बालकस्यान्वयव्याप्तिज्ञानं, अश्वमानय इत्यादौ गोपदश्रवणाभावेन मध्यमवृद्धस्य सास्नादिमत्पदार्थज्ञानाभाव इत्येवं व्यतिरेकव्याप्तिज्ञानम् एवं आनयपदस्य आहरणरूपार्थे अन्वयव्यतिरेकज्ञानञ्च, ततः

"सा सास्नादिमानर्थः" आनयनशब्दस्य च आहरणमर्थः इति सङ्केतमवधारयति ॥

(ख) क्वचित्तु प्रसिद्धपदसमभिव्याहारात् । यथा । "इह प्रभिन्नकमलोदरे मधूनि मधुकरः पिबति" इत्यत्र । क्वचिदाप्तोपदेशात् । यथा "अयमश्वशब्दवाच्य" इत्यत्र । तत्तु सङ्केतितमर्थं बोधयन्ती शब्दस्य शक्त्यन्तरानन्तरिता शक्तिरभिधा नाम ।

ताभ्यां अन्वयव्यतिरेकाभ्यां गोशब्दस्य सास्नादिमत्पदार्थे अभिधाशक्ति'रानय'-पदस्य आहरणे चाभिधाशक्तिरिति बालकस्य व्यवहारेण अभिधाशक्तिनिश्चयः ॥ इति भावः ।

(ख) क्वचिदिति । क्वचित् कुत्रचित् वाक्ये प्रसिद्धपदस्य ज्ञातार्थकपदस्य समभिव्याहारात् सन्निधानाद् अज्ञातार्थकस्यापि पदस्य सङ्केतज्ञानमिति शेषः। इहेति प्रभिन्नकमलोदरे विकसितपद्माभ्यन्तरे । अत्र प्रभिन्नादिपदानां अर्थज्ञानवतः पुरुषस्य कमलमध्ये भ्रमर एव मधु पिबतीति निश्चयाद् मधुकरशब्दस्य भ्रमरे सङ्केतज्ञानम् । आप्तोपदेशाद् आप्तस्य प्राज्ञस्य उपदेशात् सङ्केतज्ञानमिति शेषः । एतदुपलक्षणम् व्याकरणादयोऽपि सङ्केतज्ञानोपाया ज्ञातव्याः तथाचोक्तं शक्तिग्रहं व्याकरणोपमानकोषाप्तवाक्याद्व्यवहारतश्च, वाक्यस्य शेषाद् विवृतेर्वदन्ति सान्निध्यतः सिद्धपदस्य वृद्धा इति । वृद्धा व्याकरणादिभ्यः शक्तिग्रहं अभिधाशक्तिज्ञानं वदन्तीत्यन्वयः । तत्र पाचकादिपदानां पाककर्त्रादौ व्याकरणात् शक्तिज्ञानं, गोसदृशो गवय इति वृद्धवाक्यश्रवणानन्तरं गोसदृशजन्तुदर्शनेन वृद्धवचनार्थस्मरणाद् अयं गवयपदवाच्य इत्युपमानात् शक्तिग्रहः, ब्रह्मात्मभूः सुरज्येष्ठः परमेष्ठी पितामह इत्यादि कोषाद् आत्मभूप्रभृतिशब्दानां ब्रह्मणि शक्तिग्रहः । वाक्यशेषात् शक्तिज्ञानं यथा—यवमयश्चरुर्भवति इत्यादौ यवपदस्य कुत्र शक्तिरिति सन्देहे "वसन्ते सर्व्वसस्यानां जायते पत्रशातनं मोदमानाश्च तिष्ठन्ति यवाः कणिशशालिनः" इति वाक्यशेषाद् यवपदस्य दीर्घशूकशस्ये शक्तिनिश्चयः अन्यद्-अन्यकृता प्रदर्शितम् । तत्त्वेति । सङ्केतितं प्रसिद्धं शब्दस्य शक्तिरित्यनेनान्वयः । शक्त्यन्तरानन्तरिता शक्त्यन्तरेण अभिधाभिन्नया अपरशक्त्या न अन्तरिता न अरि-तायां मुख्यार्थबोधहेतुभूतस्य अभिधाभिन्नस्य शक्त्यन्तरस्याभावादसौ स्वयं मुख्यार्थ-बोधाय अभिधाशक्तिरङ्गीकरणीयेति भावः ॥

(ज) सङ्केतो गृह्यते जातौ गुणद्रव्यक्रियासु च । जातिर्गोपिण्डादिषु गोत्वादिका । गुणो विशेषाधानहेतुः सिद्धो वस्तुधर्म्मः ॥

शुक्लादयो हि गवादिकं सजातीयेभ्यः कृष्णगवादिभ्यो व्यावर्त्तयन्ति । द्रव्यशब्दा एकव्यक्तिवाचिनः हरिहरडित्थडवित्थादयः । क्रियाः साध्यरूपा

(ज) व्यक्तिशक्तिवादमपहाय उपाधिशक्तिवादमाह सङ्केत इति । जातौ गुणद्रव्यक्रियासु च सङ्केतः अभिधा गृह्यते ज्ञायते इत्यर्थः । जातिमाह जातिरिति गोपिण्डादिषु गोत्वादिको धर्म्मः जातिरित्यर्थः तथाच—अनेकद्रव्येषु वर्त्तमान एकधर्म्मो जातिरिति जातिलक्षणं सूचितं । यथा—अनेकगोरूपद्रव्येषु वर्त्तमाना एका गोत्वरूपा जातिः, एवञ्च गोपदस्य गोत्वरूपजातौ शक्तिग्रहो न तु जात्याश्रयव्यक्ताविति भावः । गुणमाह गुण इति । विशेषाधानहेतुः द्रव्याणां परस्परवैलक्षण्यकारणं सिद्धः द्रव्येण सह उत्पन्नः नतु पाकादिवत् साध्यरूपः वस्तुधर्म्मः द्रव्यधर्म्मो गुण इत्यन्वयः, शुक्लादिपदानां हि शुक्लादिगुणे एव शक्तिर्नतु शुक्लादिगुणविशिष्टद्रव्ये इति भावः । विशेषाधानहेतुत्वं दर्शयति शुक्लादय इति । सजातीयेभ्यः गोत्वरूपैकजात्याश्रयेभ्यः व्यावर्त्तयन्ति पृथक् कुर्व्वन्ति । द्रव्यशब्दार्थमाह द्रव्यशब्दा इति । एकव्यक्तेः एकमात्रद्रव्यस्य वाचिनः वाचका शब्दा द्रव्यशब्दा इत्यर्थः हरिहरेत्यादि । हरिप्रभृतयः शब्दा हि तत्तन्नाम्ना ख्यातमेकमेव जनं बोधयन्तीति एते द्रव्यशब्दाः । एवञ्च संज्ञाशब्दा एव द्रव्यवाचकाः कथ्यन्ते सा च संज्ञा द्विविधा चिरन्तनी आधुनिकी च । तत्र चिरन्तनी संज्ञा नारायणादौ हरिप्रभृतिशब्दानाम्, आधुनिकी च तत्तज्जनेषु डित्थडवित्थादिशब्दानामिति बोध्यम् । एवञ्च संज्ञाशब्दानां तत्तद्द्रव्ये एव शक्तिरिति भावः । क्रियामाह क्रिया इति । साध्यरूपा साध्यं साधनीयं नतु गुणवद्वस्तुना सह उत्पन्नं रूपं स्वरूपं येषां तादृशा ये वस्तुधर्म्माः द्रव्यधर्म्माः ते एव क्रियापदेनाभिधीयन्ते इत्यर्थः । वस्तुधर्म्मा द्विधा सिद्धः साध्यश्च, सिद्धौ जातिगुणौ साध्या च क्रियेति ज्ञेयम् ॥ एषु साध्यरूपवस्तुधर्म्मेषु मध्ये अधिश्रयणं चुल्यां स्थाल्याः स्थापनं अधःश्रयणं चुल्याः स्थाल्या अवनमनं ते आद्यान्तौ यस्य सः तदादिर्यः पूर्व्वापरीभूतः व्यापारकलापः क्रियासमूहः स पाकादिशब्दवाच्य इत्यर्थः तथाच—पाकादिशब्दानां पाकक्रियायां शक्तिर्नतु पाककर्त्तरि चैत्रादौ इति भावः । एवंविधोति एषु जात्यादिषु चतुर्षु मध्ये ये व्यक्तिः [illegible]रूपो धर्म्मो जातिगुणक्रियारूपास्तेषु सङ्केतो गृह्यते न तु व्यक्तौ तत्तद्द्रव्ये इत्यर्थः ।

वस्तुधर्म्माः पाकादयः । एष हि अधिश्रयणाधःश्रयणाद्यन्तादिपूर्व्वापरीभूत-व्यापारकलापः पाकादिशब्दवाच्यः । एष्वेव हि व्यक्तेरुपाधिषु सङ्केतो गृह्यते न व्यक्तौ आनन्त्यव्यभिचारदोषापातात् ॥

अथ लक्षणा ।

१३ । मुख्यार्थबाधे तद्युक्तो ययाऽन्योऽर्थः प्रतीयते ।
रूढेः प्रयोजनाद्वाऽसौ लक्षणा शक्तिरर्पिता ॥

"कलिङ्गः साहसिकः" इत्यादौ कलिङ्गादिशब्दो देशविशेषादिरूपे स्वार्थेऽसम्भवन् यया शब्दस्य शक्त्या स्वसंयुक्तान् पुरुषादीन् प्रत्याययति,

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व्यक्तौ शक्तिस्वीकारे दोषमाह आनन्त्येति । आनन्त्यव्यभिचारौ दोषौ तयोः आपातात् सम्भवाद् आनन्त्यम् अनन्तशक्तिकल्पनागौरवं, गवादिपदानां प्रत्येकगोपिण्डादिषु शक्तिस्वीकारे नानागोव्यक्तिषु अनन्तशक्तिकल्पनारूपं गौरवं स्यादिति भावः । यदि च नानागोव्यक्तिषु नानाशक्तिर्नाङ्गीक्रियते किन्तु गोपदस्य एकगोव्यक्तावेव शक्तिरिति स्वीक्रियते तदा व्यभिचारः स्यात् व्यभिचारः कार्य्यकारणनियमभङ्गः, कारणं विना नहि कार्य्यं सम्भवतीति कार्य्यकारणनियमः किन्तु कारणं विना कार्य्यस्योत्पत्तौ तादृशनियमस्य भङ्गः स्यात् स चानुचित इति भावः । शक्तिज्ञानाद्धि पदार्थानां शाब्दबोधोदयाद् गोपदार्थस्य शाब्दबोधं प्रति गोपदार्थे गोपदस्य शक्तिज्ञानं कारणं, परन्तु गोपदस्य एकगोपदार्थे शक्तिस्वीकारे हि गोपदश्रवणात् सङ्केतग्रहकाले दृष्टगोपदार्थस्यैव शाब्दबोधो भवेत् नच तथा जायते तदा सङ्केतग्रहकाले अदृष्टगोपदार्थस्यापि शाब्दबोधसम्भवात् सङ्केतकालादृष्टगोपदार्थे शक्तिज्ञानरूपस्य कारणस्याभावेऽपि तद्विषयकशाब्दबोधात्मककार्य्योत्पत्तिरूपो व्यभिचारः स्यादिति भावः ॥

टीका । (क) । अथ लक्षणेति अभिधानिरूपणानन्तरं लक्षणा निरूप्यत इत्यर्थः । मुख्यार्थबाधे,मुख्यार्थेन अभिधाबोध्येनार्थेन विवक्षितार्थस्य बाधे असम्भवे मुख्यार्थबाधे मुख्यार्थस्य बाधे अन्वयासम्भवे इत्यर्थस्तु न मनोरमस्तथा सति काकेभ्योरक्ष्यतां दधीत्यादौ मुख्यार्थस्य अन्वयसम्भवाद् लक्षणा न स्यात्, अस्मन्मते तु दध्युपघातकस्य काकमार्ज्जारादेः विवक्षिततया मुख्यार्थेन तदसम्भवाद् मुख्यार्थे बाधोऽस्त्येव । अथवा मुख्यार्थबाधे मुख्यार्थस्य ,बाधे विवक्षितान्वयासम्भवे इत्यर्थः, तथाच—काकेभ्य इत्यादौ मुख्यार्थस्य काकस्य काकत्वेन अन्वयो न

यथा च "गङ्गायां घोषः" इत्यादौ गङ्गादिशब्दो जलमयादिरूपार्थवाचकत्वात् प्रकृतेऽसम्भवन् स्वस्य सामीप्यादिसम्बन्धसम्बन्धिनं तटादिं बोधयति सा शब्दस्यार्पिता स्वाभाविकेतरा ईश्वरानुद्भाविता वा शक्तिर्लक्षणा नाम। पूर्व्वत्र हेतू रूढिः प्रसिद्धिरेव। उत्तरत्र "गङ्गातटे घोषः"

वक्तुरभिमतः किन्तु दध्युपघातकत्वेन अन्वयः स च बाधित एवेति ज्ञेयम्। तद्युक्तः मुख्यार्थेन सम्बन्धविशिष्टः, अन्यः अभिधाशक्त्या अबोध्यः। अन्यः मुख्यार्थभिन्नः इत्यर्थस्तु न मनोरमः, तथा सति रामोऽस्मि सर्व्वंसहे इत्यादौ लक्ष्यार्थस्य अत्यन्तदुःखसहिष्णुरामस्य मुख्यार्थरामभिन्नत्वाभावाद् लक्षणा न स्यात् तादृशोऽर्थः, यया शब्दशक्त्या, रूढेः बहुतर-प्रयोगरूपायाः प्रसिद्धेः, प्रयोजनात् कस्माच्चिन्निमित्ताद्वा, प्रतीयते ज्ञायते, सा लक्षणाशक्तिः अर्पिता पण्डितैः कल्पिता नतु स्वभावसिद्धेति भावः। आदौ हि लाक्षणिकपदश्रवणं, ततस्तस्य अभिधाशक्तिस्मरणं, ततो मुख्यार्थस्योपस्थितिस्ततः मुख्यार्थबाधज्ञानं ततो मुख्यार्थसम्बन्धज्ञानं ततो रूढिज्ञानं प्रयोजनज्ञानम्वा ततो लक्ष्यार्थस्योपस्थितिः यथा च लक्ष्यार्थोपस्थितिः यया शब्दशक्त्या भवति सा लक्षणा इति भावः। लक्ष्ये लक्षणा सङ्गमयति कलिङ्ग इत्यादिना। स्वार्थे स्वमुख्यार्थे असम्भवन् विवक्षितमन्वयमलभमानः, कलिङ्गवासिपुरुषेण साहसिकस्य अभेदान्वयो हि विवक्षितः स च कलिङ्गशब्दस्य मुख्यार्थे देशविशेषे न सम्भवतीति भावः। स्वसंयुक्तान् स्वेन मुख्यार्थेन युक्तान् आधेयत्वसम्बन्धयुक्तान् कलिङ्गदेशो हि आधारः तद्वासी पुरुषश्च आधेय इति भावः। प्रत्याययति, बोधयति, प्रयोजनलक्षणां दर्शयति यथा चेति। जलमयादिरूपस्य अर्थस्य वाचकत्वाद् अभिधया बोधकत्वात् प्रकृते घोषस्य वासक्रियाया अधिकरणत्वेन विवक्षितान्वये, सामीप्यादिसम्बन्धेन सम्बन्धिनं सम्बन्धयुक्तं। अर्पितेत्यस्य अर्थमाह। सा शब्दस्य शक्तिरित्यनेनान्वयः, अर्पिता स्वाभाविकेतरा, स्वाभाविका स्वभावसिद्धा शक्तिरभिधा तस्या इतरा अस्वाभाविकी कल्पनाजन्येत्यर्थः। वा अथवा, ईश्वरानुद्भाविता ईश्वरेण अनुद्भाविता अनुत्पादिता। केचित्तु अस्मात् शब्दादयमर्थो बोद्धव्य इतीश्वरेच्छा अभिधा शक्तिरित्याहुस्तन्मते ईश्वरेणानुद्भाविता शक्तिरभिधा, लक्षणा तु न तथा परन्तु इदानीन्तनपण्डितैराविष्कृतेति तेषामाशयः॥ पूर्व्वत्रेत्यादि। पूर्व्वत्र पूर्व्वस्मिन् उदाहरणे हेतुः कलिङ्गशब्दप्रयोगस्य कारणं, कलिङ्गः

इति प्रतिपादनादलभ्यस्य शीतत्वपावनत्वातिशयस्य बोधनरूपं प्रयोजनं । हेतुं विनापि यस्य कस्यचित् सम्बन्धिनो लक्षणेऽतिप्रसङ्गः स्याद् इत्यत उक्तम्—"रूढेः प्रयोजनाद्वापीति"। केचित् तु "कर्म्मणि कुशलः" इति रूढावुदाहरन्ति। तेषामयमभिप्रायः—"कुशं लाति" इति व्युत्पत्तिलभ्यः

साहसिक इत्यादौ कलिङ्गवासी जनः साहसिक इत्यनुक्त्वा यत् कलिङ्ग इत्युक्तं तत्र कलिङ्गवासिपुरुषरूपार्थबोधनाय कलिङ्गशब्दस्य बहुतरप्रयोगरूपा प्रसिद्धिरेव कारणमिति भावः। उत्तरत्रेति उत्तरत्र गङ्गायां घोषः प्रतिवसतीत्यत्र, इति प्रतिपादनाद् इतिमात्रबोधनाद् अलभ्यस्य अज्ञेयस्य शीतत्वपावनत्वयोः धर्म्मयोः अतिशयस्य उत्कर्षस्य बोधनरूपं प्रयोजनं बोधनमेव प्रयोजनमिति अर्थः। गङ्गातटे घोषः प्रतिवसतीत्यनुक्त्वा यत् गङ्गायां घोषः प्रतिवसतीत्युक्तं अतिशीते अतिपवित्रे गङ्गातटे वसति इत्येवंरूपस्यार्थस्य बोधनमेव तत्र निमित्तं तथाहि गङ्गातटे वसतीति वाक्ये तादृशार्थो न लभ्यते गङ्गायां वसतीति प्रयोगे तु जलप्रवाहरूपायाः गङ्गायाः अतिशीतत्वस्वभावाद् अतिपूतत्वस्वभावाच्च गङ्गापदप्रयोगमहिम्ना लक्ष्यार्थस्य तीरस्य व्यञ्जनाशक्त्या यत् अतिशीतत्वमतिपावनत्वञ्च ज्ञायते एतदेव वाचकपदमपहाय लाक्षणिकपदप्रयोगस्य प्रयोजनमितिभावः। अनयोरुदाहरणयोरयं क्रमो यथा—आदौ कलिङ्गः साहसिक इति वाक्यश्रवणं ततः कलिङ्गशब्दस्य अभिधाशक्तिस्मरणं ततः कलिङ्गशब्दमुख्यार्थस्य देशविशेषस्योपस्थितिस्ततः साहसिकपदाद् अभिधाशक्त्या साहसयुक्तार्थस्मरणं ततः कलिङ्गशब्दस्य मुख्यार्थबाधज्ञानं ततो मुख्यार्थस्य देशस्य लक्ष्यार्थेन देशवासिपुरुषेण सह आधेयत्वसम्बन्धज्ञानं ततो रूढिज्ञानं ततो लक्षणाशक्तिस्मरणं ततो लक्षणया देशवासिपुरुषार्थोपस्थितिः ततो वाक्यार्थबोधः। द्वितीये च आदौ गंगायामित्यादिवाक्यश्रवणं ततोऽभिधाशक्त्या गङ्गापदात् जलप्रवाहरूपार्थोपस्थितिः सप्तमीविभक्त्या अधिकरणत्वोपस्थितिश्च ततोऽभिधया घोषादिप्रत्ययपदार्थोपस्थितिस्ततो गङ्गापदस्य अभिमतान्वये मुख्यार्थबाधज्ञानं ततः सामीप्यसम्बन्धज्ञानं ततः प्रयोजनज्ञानं ततो लक्षणावृत्तिस्मरणं ततो लक्ष्यार्थस्य तीरस्य उपस्थितिः ततो वाक्यार्थबोधः लक्षणामूलव्यञ्जनया अतिशीतत्वरूपप्रयोजनज्ञानम्। प्राक् अत्र लाक्षणिकपदप्रयोगः किञ्चित् प्रयोजनमुद्दिश्यैव कृत इत्येवंरूपेण सामान्यभावेन प्रयोजनज्ञानं जायते पर्य्यवसाने तु विशिष्यैव प्रयोजनज्ञानमुत्पद्यते इति

कुशग्राहिरूपो मुख्योऽर्थः प्रकृतेऽसम्भवन् विवेचकत्वादिसाधर्म्यसम्बन्ध-सम्बन्धिनं दक्षरूपमर्थं बोधयति। तदन्ये न मन्यन्ते। कुशग्राहिरूपार्थस्य व्युत्पत्तिलभ्यत्वेऽपि दक्षरूपस्यैव मुख्यार्थत्वात्। (क)।

अन्यद्धि शब्दानां व्युत्पत्तिनिमित्तमन्यच्च प्रवृत्तिनिमित्तं। व्युत्पत्ति-लभ्यस्य मुख्यार्थत्वे "गौः शेते" इत्यत्रापि लक्षणा स्यात्। "गमेर्डो"

सुधीभिर्विभाव्यम्। रूढेः प्रयोजनाद्वेति यदुक्तं तत्र हेतुं दर्शयति हेतुमित्यादिना हेतुं रूढिरूपं प्रयोजनरूपञ्च लक्षणाकारणं विनापि सम्बन्धिनः मुख्यार्थसम्बन्धवि-शिष्टस्य यस्य कस्यचिद् अनभिमतपदार्थस्य लक्षणे बोधने सति अतिप्रसङ्गः अति-व्याप्तिः लक्षणस्येति शेषः। रूढेः प्रयोजनस्येत्यस्यानुपादाने कलिङ्गः साहसिकः इत्यादौ कलिङ्गपदात् स्वामित्वसम्बन्धेन तद्देशपतेरुपस्थितिः स्यात् नच तत्र कलिङ्गपदस्य रूढिरस्ति प्रयोजनन्तु नास्त्येव, अतस्तादृशलक्ष्यार्थबोधरूपाति-प्रसङ्गवारणाय एतदुक्तमेवं प्रयोजनलक्षणायामपि ज्ञेयम्। केचित्त्विति काव्यप्रका-शकारादय इति भावः। लाति गृह्णाति, व्युत्पत्तिः प्रकृतिप्रत्ययविभागकल्पना, तया लभ्यः व्युत्पत्तिलभ्यः, कुशग्राहिरूपः कुशग्रहणकर्तृरूपः, प्रकृते सप्तम्यन्त-कर्म्मपदार्थान्वये असम्भवन् योग्यतामलभमानः विवेचकत्वेन धर्म्मेण यत् साधर्म्यं एकधर्म्मवत्त्वं तदेव सम्बन्धः मुख्यलक्ष्यार्थयोरिति भावः। तेन सम्बन्धेन सम्बन्धिनं सम्बन्धयुक्तं दक्षरूपम् निपुणरूपमर्थं लक्ष्यार्थं कर्त्तव्यवैदिककर्म्मानुष्ठा-नाय कुशग्रहणकर्त्ता हि विवेचको भवति, विवेचनं विना उत्कृष्टकुशसंग्रहस्या-भावाच्च कुशग्रहणकर्त्तरि मुख्यार्थे विवेचकत्वधर्म्मोऽस्ति निपुणपुरुषेऽपि लक्ष्यार्थे विवेचकत्वमस्ति, तस्मान्मुख्यार्थः कुशग्राही स्वेन सादृश्यसम्बन्धयुक्तं लक्ष्यार्थं निपुणरूपार्थं रूढ्या बोधयतीत्याशयः॥ एतन्निरस्यति तदन्य इति। अन्ये इति स्वमताभिप्रायेणोक्तम्। मुख्यार्थत्वाद् अभिधेयार्थत्वात्, शक्तिग्रहं व्याकरणो-पमानकोषाप्तवाक्याद्व्यवहारतश्चेत्यादिनियमात् कोषादिप्रसिद्धस्यार्थस्य अभि-धाबोध्यत्वात् कुशल शब्दस्य कोषे दक्षरूपार्थस्यैव दर्शनाद् अस्य मुख्यार्थ-त्वमेवेति भावः।

टीका (ञ)। अन्यद्धीति। व्युत्पत्तिनिमित्तं व्युत्पत्तिलभ्यार्थप्रतीतौ विशे-षणीभूतो धर्म्मः तद् अन्यद् अपरं अभिधेयार्थज्ञाने विशेषणीभूतो धर्म्मः प्रवृत्ति-निमित्तं, तच्च अन्यत् नतु सर्वत्राभिन्नं पाचकादिपदेषु तयोरभेदेऽपि गवादिपदे

(उणादि २। २०) इति गम्धातोर्डोप्रत्ययेन व्युत्पादितस्य गोशब्दस्य शयनकालेऽपि प्रयोगात् ॥ (ज)।

तद्भेदानाह।

मुख्यार्थस्येतराक्षेपो वाक्यार्थेऽन्वयसिद्धये।
स्यादात्मनोऽप्युपादानादेषोपादानलक्षणा ॥

रूढावुपादानलक्षणा यथा-"श्वेतो धावति"।

प्रयोजने यथा—"कुन्ताः प्रविशन्ति"।

अनयोर्हि श्वेतादिभिः कुन्तादिभिश्च अचेतनतया केवलैर्धावनप्रवेशनक्रिययोः कर्तृतयाऽन्वयमलभमानैरेतत्सिद्धये आत्मसम्बन्धिनोऽश्वादयः

तयोर्भेदात्तथाहि—औणादिकडोप्रत्ययनिष्पन्नस्य गोशब्दस्य गमनकर्तृत्वं व्युत्पत्तिनिमित्तं गोशब्दस्य गोत्वजातौ सङ्केतज्ञानाच्च गोत्वं प्रवृत्तिनिमित्तमतस्तयोर्भिन्नत्वमेवेति भावः।

व्युत्पत्तिलभ्यस्येति। अयं भावः, यदि हि सर्व्वत्र व्युत्पत्तिलभ्यार्थ एव मुख्यार्थ इति नियमः स्यात् तर्हि गोशब्दस्य गमनकर्तृत्वरूपोऽर्थः मुख्यार्थः स्यात्, तथाच गौः शेते इति वाक्ये गमनकर्तुः शयनस्यासम्भवात् गोशब्दस्य मुख्यार्थबाधात् तादृशजन्तौ लक्षणा प्रसज्येत, एवञ्च सर्व्वेषु रूढशब्देषु लक्षणैव भवेदिति। (ज)

टीका। लक्षणायाः सामान्यलक्षणमुक्त्वा विशेषलक्षणमाह मुख्यार्थस्येत्यादि। अत्र यथेति मुख्यार्थेनेति चाध्याहार्य्यं तथाच—वाक्यार्थे समभिव्याहृतपदार्थे मुख्यार्थस्य अन्वयसिद्धये मुख्यार्थेन इतरस्य मुख्यार्थविलक्षणस्य अर्थस्य यथा शब्दशक्त्या आक्षेपः बोधनं आत्मनोऽपि मुख्यार्थस्यापि उपादानात् बोधनात् एषा उपादानलक्षणा कथ्यते इत्यन्वयः। मुख्यार्थविषयकं ज्ञानं उपादानं तद्धेतुर्लक्षणा उपादानलक्षणा अथवा उपादीयते स्वार्थो गृह्यतेऽनेनेति उपादानं तन्नाम्नी लक्षणा उपादानलक्षणा। एतेन लक्षणे संज्ञाबीजमपि प्रदर्शितम् ॥ श्वेतो धावतीत्यत्र समभिव्याहृतधावनपदार्थे कर्तृत्वसम्बन्धेन श्वेतगुणस्य मुख्यार्थस्य अन्वयसिद्धये मुख्यार्थेन श्वेतगुणेन इतरस्य श्वेतगुणविशिष्टाश्वस्य श्वेतगुणस्य च बोधनात् श्वेतपदे उपादानलक्षणा, एवमन्यत्रापि ॥ अनयोर्हीति। अनयोः उदाहरणयोः अचेतनतयेति नहि अचेतनयोः श्वेतगुणकुन्तयोः धावनप्रवेशक्रिययोः कर्तृत्वं सम्भवति इति मुख्यार्थबाधोऽस्त्येवेति भावः। एतत्सिद्धये अन्वयसि-

पुरुषादयश्चाक्षिप्यन्ते । पूर्वत्र प्रयोजनाभावाद्रूढिः । उत्तरत्र तु कुन्तादीनामतिगहनत्वं प्रयोजनं । अत्र च मुख्यार्थस्यात्मनोऽप्युपादानम् । लक्षणलक्षणायान्तु परस्यैवोपलक्षणमित्यनयोर्भेदः । इयमेव "अजहत्स्वार्था" इत्युच्यते ॥ (ट)

अर्पणं स्वस्य वाक्यार्थे परस्यान्वयसिद्धये ।
उपलक्षणहेतुत्वादेषा लक्षणलक्षणा ॥

रूढिप्रयोजनयोर्लक्षणलक्षणा यथा—"कलिङ्गः साहसिकः" "गङ्गायां घोषः" इति च । अनयोर्हि पुरुषतटयोर्वाक्यार्थेऽन्वयसिद्धये कलिङ्गगङ्गाशब्दावात्मानमर्पयतः । यथा वा—

उपकृतं बहु तत्र किमुच्यते
सुजनता प्रथिता भवता परम् ।
विदधदीदृशमेव सदा सखे
सुखितमास्स्व ततः शरदां शतम् ॥

द्वये आत्मसम्बन्धिनः आत्मनः मुख्यार्थस्य सम्बन्धिनः सम्बन्धयुक्ताः, तथाहि प्रथमोदाहरणे मुख्यार्थेन श्वेतगुणेन समवायसम्बन्धयुक्तोऽश्वः द्वितीये च मुख्यार्थेन कुन्तेन संयोगसम्बन्धयुक्तः कुन्तधारिपुरुष इति भावः । आक्षिप्यन्ते बोध्यन्ते श्वेतादिभिः मुख्यार्थैरित्यनेनान्वयः । अतिगहनत्वम् अतिस्थूलत्वम् अस्या लक्षणलक्षणाया भेदं दर्शयति अत्र चेति । परस्यैव मुख्यार्थविलक्षणस्य लक्ष्यार्थस्यैव । अजहत्स्वार्था, न जहत् न त्यजन् स्वार्थो मुख्यार्थो यां लक्षणां सा अजहत्स्वार्था यत्र लक्षणायां मुख्यार्थस्य परित्यागो न स्यात् सा अजहत्स्वार्थेति भावः । (ट) ॥

टीका । लक्षणलक्षणामाह अर्पणमिति । अत्रापि ययेति अध्याहार्य्यं वाक्यार्थे समभिव्याहृतपदार्थे परस्य मुख्यार्थभिन्नस्य अन्वयसिद्धये यया शब्दशक्त्या स्वस्य मुख्यार्थस्य अर्पणं, मुख्यार्थभिन्नस्य बोधाय आत्मनः परित्यागः उपलक्षणहेतुत्वात् स्वार्थत्यागेन अपरस्य प्रतीतिरुपलक्षणं तस्य हेतुत्वादेषा लक्षणलक्षणा कथ्यते, एतेन संज्ञाबीजमपि प्रदर्शितम् । यथा कलिङ्गः साहसिक इत्यादौ साहसिकपदार्थरूपे वाक्यार्थे मुख्यार्थभिन्नस्य कलिङ्गवासिपुरुषस्य अन्वयसिद्धये मुख्यार्थस्य कलिङ्गदेशस्य आत्मनः परित्यागेन पुरुषरूपार्थबोधनं, तथाच—नहि कलिङ्गदेशस्य

अत्रापकारादीनां वाक्यार्थेऽन्वयसिद्धये उपकृतादयः शब्दाः आत्मानमर्पयन्ति । अपकारिणं प्रत्युपकारादिप्रतिपादनान्मुख्यार्थबाधः ।

वैपरीत्यलक्षणसम्बन्धः । फलमप्यपकारातिशयः । इयमेव "जहत्स्वार्था" इत्युच्यते । (ठ)

आरोपाध्यवसानाभ्यां प्रत्येकं ता अपि द्विधा ।

ताः पूर्व्वोक्ताश्चतुर्भेदलक्षणाः—

मुख्यार्थस्य साहसिकपदार्थेन अन्वयः सम्भवति किन्तु कलिङ्गवासिपुरुषस्यैव तस्मादत्र कलिङ्गशब्दः स्वार्थं परित्यज्य स्वार्थभिन्नं पुरुषमेव बोधयति एवमन्यत्रापि ॥ लक्ष्ये लक्षणं सङ्गमयति अनयोर्हीति । अनयोः वाक्ययोः आत्मानं मुख्यार्थं अर्पयतः परित्यजतः । उदाहरणान्तरं दर्शयति यथावेति । उपकृतमित्यादि कश्चिदत्यन्तापकारिणं पुरुषं प्रति कस्यचिदुक्तिरियं । भवता त्वया बहु पर्य्याप्तं, उपकृतं उपकारः कृतः, ममेति शेषः, तत्र उपकारे किं अधिकं उच्यते कथ्यते मयेति शेषः । भवता परं पर्य्याप्तं यथा स्यात्तथा सुजनता सौजन्यं प्रथिता प्रकाशिता, हे सखे ततः तस्मात् कारणात् त्वं ईदृशं परोपकारं विदधत् कुर्व्वन्नेव शरदां वत्सराणां शतं व्याप्य सुखितं सुखयुक्तं यथा स्यात् तथा आस्स्व तिष्ठ । अत्रेत्यादि आत्मानं अर्पयन्ति स्वार्थपरित्यागेन लक्ष्यार्थमपकारादिकं लक्षयन्ति, तथाचात्र उपकृतपदेन अपकृतं, सुजनता पदेन दुर्ज्जनता, सुखितपदेन दुःखितत्त्वं लक्ष्यते । मुख्यार्थबाधं दर्शयति अत्रेति । प्रतिपादनात् कथनात्, नहि अपकारिणमुद्दिश्य भवता उपकृतमित्यादिवाक्यकथनं सङ्गच्छते, तस्मात् मुख्यार्थस्य उपकारादेः प्रकृतेऽन्वयासम्भव एवात्र मुख्यार्थबाध इति भावः । मुख्यार्थसम्बन्धं दर्शयति-वैपरीत्येति वैपरीत्यं विपरीतत्वं लक्षणं स्वरूपं यस्य तादृशः, तथाच—अत्र मुख्यार्थलक्ष्यार्थयोरुपकारापकारयोः सम्बन्धः विपरीतत्वं अपकारो हि उपकाराद्विपरीत एवेति भावः । नन्वत्र रूढेरभावात प्रयोजनलक्षणैव स्वीकार्य्या तदत्र किंप्रयोजनं इत्याशङ्क्याह फलमपीति । अपकारातिशयबोधनमेवात्र लक्षणायाः प्रयोजनमिति भावः । इयमेवेति । जहत्स्वार्था जहत् त्यजन् स्वार्थः मुख्यार्थः यां लक्षणां सा जहत्स्वार्था तथाच मुख्यार्थपरित्यागादियं नाम्ना जहत्स्वार्थेति भावः । (ठ) ।

टीका । पुनरपि लक्षणाया द्वैविध्यमाह आरोपेति । ताः पूर्व्वोक्ताः चतुष्प्रकाराः लक्षणाः प्रत्येकं आरोपेण अध्यवसायेन च युक्ताः । द्विधा भवन्ति अत्र विशेषणे

विषयस्यानिगीर्णस्यान्यतादात्म्यप्रतीतिकृत् ।
सारोपा स्यान्निगीर्णस्य मता साध्यवसानिका ॥

विषयिणा अनिगीर्णस्य विषयस्य तेनैव सह तादात्म्यप्रतीतिकृत् सारोपा । रूढ़ावुपादानलक्षणा सारोपा यथा—"अश्वः श्वेतो धावति" । अत्र हि श्वेतगुणवानश्वोऽनिगीर्णस्वरूपः स्वसमवेतश्वेतगुणतादात्म्येन प्रतीयते । प्रयोजने यथा—"एते कुन्ताः प्रविशन्ति" । अत्र सर्व्वनाम्ना कुन्तधारिपुरुषनिर्द्देशात् सारोपात्वम् । रूढ़ौ लक्षणलक्षणा सारोपा यथा—"कलिङ्गः पुरुषो युध्यते" । अत्र पुरुषकलिङ्गशब्दयोराधार्य्याधेयभावः सम्बन्धः ; प्रयोजने यथा—"आयुर्घृतम्" । अत्रायुष्कारणमपि घृतं कार्य्यकारणभावसम्बन्धसम्बन्ध्यायुस्तादात्म्येन प्रतीयते; अन्यवैलक्षण्येनाव्यभिचारेणायुष्करत्वं प्रयोजनम् । यथा वा—राजकीये पुरुषे गच्छति "राजासौ गच्छति" इति । अत्र स्वस्वामिभावलक्षणः सम्बन्धः । यथा वा—अग्रमात्रे हस्तावयवे

तृतीया तथाच आरोपेण सह वर्त्तमाना सारोपा, अध्यवसानेन च वर्त्तमाना साध्यवसाना लक्षणा । अनयोः लक्षणमाह विषयेति । अनिगीर्णस्य निगीर्णः शब्देन अप्रतिपादितः अर्थे इति यावत् तद्भिन्नः अनिगीर्णः शब्देन प्रतिपादितः शब्दलभ्य इति यावत् तस्य विषयस्य लक्ष्यार्थस्य अन्यतादात्म्यप्रतीतिकृद् अन्येन मुख्यार्थेन तादात्म्यं अभेदः तस्य प्रतीतिकृत् बोधकारिणी लक्षणा सारोपा । निगीर्णस्य शब्देनाप्रतिपादितस्य अर्थबललभ्यस्य विषयस्य मुख्यार्थेन सह अभेदबोधकारिणी लक्षणा साध्यवसानिका साध्यवसाना मता ज्ञाता पण्डितैरिति शेषः । अश्वः श्वेतोधावतीति । अनिगीर्णस्वरूपः अश्वशब्देन प्रतिपादित इत्यर्थः । स्वसमवेतश्वेतगुणतादात्म्येन स्वस्मिन् अश्वे समवेतः समवायसम्बन्धेन स्थितः यः श्वेतगुणः तस्य तादात्म्येन अभेदेन प्रतीयते । श्वेतः अश्व इत्यत्र हि श्वेतपदेन श्वेतगुणवान् अश्वः लक्ष्यते स च प्रयुक्तेन अश्वशब्देन प्रतिपादितः सन् मुख्यार्थस्य श्वेतगुणस्य अभेदेन प्रतीयते तथाहि श्वेतः अश्वं इति पदयोः समानविभक्त्या यः श्वेतः स अश्वः इत्येवमभेदबोधाद् अभेदबोधकारिणीयं लक्षणा सारोपैवेति भावः । सर्व्वनाम्ना एतत्पदेन कुन्तधारिपुरुषस्य लक्ष्यार्थस्य निर्द्देशात् शब्दप्रतिपादितं तेन सारोपात्वमित्यर्थः । आधार्य्याधारभावः आश्रयाश्रयित्व-

भागे "हस्तोऽयम्" । अत्रावयवावयविभावलक्षणसम्बन्धः । ब्राह्मणोऽपि "तक्षासौ" । अत्र तात्कर्म्म्यलक्षणः सम्बन्धः । "इन्द्रार्थासु स्थूणासु अमी इन्द्राः" अत्र तादर्थ्यलक्षणः सम्बन्धः । एवमन्यत्रापि । निगीर्णस्य पुनः विषयस्यान्यतादात्म्यप्रतीतिकृत् साध्यवसाना । अस्याश्चतुर्षु भेदेषु पूर्व्वो-दाहरणान्येव । तदेवमष्टप्रकारा लक्षणा ।

> सादृश्येतरसम्बन्धाः शुद्धास्ताः सकला अपि ।
> सादृश्यात् तु मता गौण्यस्तेन षोड़शभेदिताः ॥

रूपः सम्बन्धः आधारः कलिङ्गः आधारी च पुरुष इति आधार्य्याधारत्वरूप-सम्बन्धो विद्यत एवेति भावः ॥

आयुर्घृतमिति । कार्य्यकारणभावसम्बन्धेन सम्बन्धि यद् आयुः तस्य तादा-त्म्येन अभेदेन प्रतीयते ज्ञायते इत्यर्थः । तथाहि घृतं आयुषः कारणमतोऽत्र मुख्यलक्ष्ययोरायुर्घृतयोः सम्बन्धः कार्य्यकारणभाव इति भावः । अन्यवैलक्षण्येन अव्यभिचारेण आधिक्येन घृतं यथा आयुर्जनकं द्रव्यान्तरं न तथेति भावः । अव्यभि-चारेण नियमेन । राजकीये इति । गच्छतीति भावे सप्तमी । अत्र राजपदेन राजकीयः पुरुषः लक्ष्यते स्वस्वामिभावलक्षणः भृत्यप्रभुत्वरूपः; अत्र माननीयत्वं प्रयो-जनम् । अग्रमात्रे इति हस्तोऽयमित्यत्र हस्तपदेन हस्तस्याग्रावयवो लक्ष्यते, सम्बन्धः अवयवावयवित्वं हस्तोऽवयवी अग्रभागोऽवयवश्चेति भावः । इयं रूढ़ा लक्षणा । तक्षासौ अत्र तक्षपदेन तक्षकर्म्मकारी ब्राह्मणो लक्ष्यते सम्बन्धः तात्कर्म्म्यं तत्कर्म्मकारित्वं, तक्षा सूत्रधारः । अत्र तक्षकर्म्मनैपुण्यं प्रयोजनम् । इन्द्रार्थासु इन्द्रः इन्द्रमूर्त्तिः अर्थः प्रयोजनं यस्याः तासु स्थूणासु स्तम्भेषु, बोधनीयास्विति शेषः, अमी इन्द्राः, अत्र इन्द्रपदेन इन्द्रमूर्त्तिप्रयोजनकस्तम्भा लक्ष्यन्ते इत्यर्थः । तादर्थ्यं तत्प्रयोजनकत्वं, अत्र पूज्यत्वं प्रयोजनम् ।

निगीर्णस्येति निगीर्णस्य शब्देन अप्रतिपादितस्य लक्ष्यार्थवाचकपदपरि-त्यागेन पूर्व्वोदाहरणान्येव अस्या उदाहरणानीत्यर्थः यथा—श्वेतो धावति, कलिङ्गः युध्यते इत्यादि । एवं आयुर्घृतमित्यत्र घृतपदपरित्यागेन, राजासावित्यत्र असौ पदत्यागेन, हस्तोऽयमित्यत्र अयमिति पदत्यागेन, तक्षासौ इत्यत्र असौ पदत्यागेन, अमी इन्द्रा इत्यत्र इदम्पदत्यागेन च साध्यवसाना लक्षणा बोद्धव्या ॥

ताः पूर्व्वोक्ता अष्टभेदा लक्षणाः । सादृश्येतरसम्बन्धाः कार्य्यकारणभावादयः । अत्र शुद्धानां पूर्व्वोदाहरणान्येव । रूढ़ावुपादानलक्षणा सारोपा गौणी यथा—"एतानि तैलानि हेमन्ते सुखानि" । अत्र तैलशब्दः तिलभवस्नेहरूपं मुख्यार्थमुपादायैव सार्षपादिस्नेहेषु वर्त्तते । प्रयोजने यथा—राजकुमारेषु तत्सदृशेषु च गच्छत्सु "एते राजकुमारा गच्छन्ति" । रूढ़ावुपादानलक्षणा साध्यवसाना गौणी यथा—"तैलानि हेमन्ते सुखानि," प्रयोजने यथा—"राजकुमारा गच्छन्ति" । रूढ़ौ लक्षणलक्षणा सारोपा गौणी यथा—"राजा गौड़ेन्द्रः कण्टकं शोधयति" । प्रयोजने यथा—गौर्व्वाहीकः, रूढ़ौ लक्षणलक्षणा साध्यवसाना गौणी यथा—"राजा कण्टकं शोधयति" । प्रयोजने यथा—"गौर्जल्पति" ।

टीका । सादृश्यात् इतरे सादृश्यभिन्नाः सम्बन्धा यासां ताः, सकला अपि पूर्व्वोक्ता लक्षणा शुद्धाः कथ्यन्ते इति शेषः । सादृश्यात् सम्बन्धात् या लक्षणा भवन्ति ता गौण्यः गौणोनामकाः कथ्यन्ते, तेन लक्षणाः षोड़शभेदिताः षोड़शप्रकारा उक्ता इति शेषः । तैलानीति । अत्र तैलपदस्य मुख्यार्थः तिलोत्पन्नस्नेहः लक्ष्यार्थस्तु सर्षपादिस्नेहस्तस्मात् स्नेहत्वरूपधर्म्मेण मुख्यलक्ष्ययोः सादृश्यसम्बन्धोऽस्ति, इयं मुख्यार्थस्यापि बोधनात् उपादानलक्षणा, तथा एतानीति विशेष्यनिर्द्देशात् अभेदबोधाच्च सारोपा । राजकुमारेष्विति । अत्र समानविद्यावयोवस्त्वरूपसादृश्यं, पूर्व्ववत् उपादानलक्षणा सारोपा च ज्ञेया । विशेष्यपदत्यागेनानयोरेव साध्यवसानात्वं दर्शयति तैलानीत्यादि । राजेत्यादि, अत्र कण्टकपदेन शत्रुर्लक्ष्यते पीड़ादायकत्वधर्म्मेणाच मुख्यलक्ष्ययोः सादृश्यसम्बन्धोऽस्ति मुख्यार्थस्य परित्यागादियं लक्षणलक्षणा गौड़ेन्द्रमित्यनेन लक्ष्यार्थनिर्द्देशाच्च सारोपा ज्ञेया । यद्यपि क्षुद्रशत्रौ तु कण्टक इति कोषात् अभिधयैव कण्टकपदेन क्षुद्रशत्रुज्ञानं तथापि गौड़ेन्द्रस्य प्रबलशत्रुत्वात् तादृशशत्रोर्बोधाय लक्षणापेक्षितेति ज्ञेयं, इयं रूढ़िलक्षणा । गौर्व्वाहीक इति । वाहीकः वहनकर्त्ता, अत्र गोपदेन गोवहनकर्त्ता लक्ष्यते, अज्ञत्वादिधर्म्मवत्त्वरूपं सादृश्यमत्र मुख्यलक्ष्ययोः सम्बन्धः, पूर्व्ववदियं लक्षणलक्षणा सारोपा च ज्ञेया । विशेष्यपदपरित्यागेन अनयोरेव साध्यवसानात्वं दर्शयति राजेत्यादि ॥

अथ केचिदाहुः—"गोसहचारिणो गुणा जाड्यमान्द्यादयो लक्ष्यन्ते । ते च गोशब्दस्य वाहीकार्थाभिधाने निमित्तीभवन्ति" । तदयुक्तम् । गोशब्दस्यागृहीतसङ्केतं वाहीकार्थमभिधातुमसामर्थ्यात् गोशब्दार्थमात्रबोधनाच्च । अभिधाया विरतत्वात्, विरतायाश्च पुनरुत्थानाभावात् । अन्ये च पुनर्गोशब्देन "वाहीकार्थो नाभिधीयते किन्तु स्वार्थसहचारिगुणसाजात्येन वाहीकार्थगता गुणा एव लक्ष्यन्ते" । तदप्यन्ये न मन्यन्ते । तथाह्यत्र गोशब्दाद्वाहीकार्थः प्रतीयते न वा ? आद्ये गोशब्दादेव वा, लक्षिताद्वा गुणात् अविनाभावद्वारा । तत्र न प्रथमः,—वाहीकार्थेऽस्यासङ्केतितत्वात् । न द्वितीयः—अविनाभावलभ्यस्यार्थस्य शाब्देऽन्वये प्रवेशाऽसम्भवात् । शाब्दी ह्याकाङ्क्षा शब्देनैव प्रपूर्य्यते । न द्वितीयः । यदि हि गोशब्दाद्वाहीकार्थो न प्रतीयते तदास्य वाहीकशब्दस्य च सामानाधिकरण्यमसमञ्जसं स्यात् ।

तस्मादत्र गोशब्दो मुख्यया वृत्त्या वाहीकशब्देन सह अन्वयमलभमा-

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अत्र केचिदाहुरित्यादि । गोसहचारिणः गोनिष्ठाः, जाड्यं अज्ञत्वं मान्द्यं आलस्यं तदादयः लक्ष्यन्ते लक्षणया बोध्यन्ते गोशब्देनेति शेषः । ते च लक्षिताः गुणाः वाहीकार्थस्य अभिधाने अभिधया बोधने निमित्तीभवन्ति कारणीभवन्ति । गौर्वाहीक इत्यत्र गोशब्दादभिधया मुख्यार्थोपस्थितेरनन्तरं मुख्यार्थबाधज्ञानात् लक्षणया गोनिष्ठानां जाड्यमान्द्यगुणानां बोधः, लक्षितेन जाड्यमान्द्यादिधर्म्मेण च हेतुना अभिधयैव गोशब्दात् वाहीकार्थबोध इति तेषामाशयः । एतन्निरस्यति तदयुक्तमिति । तत्, मतं, अयुक्तं असङ्गतं । अत्र हेतुं दर्शयति गोशब्दस्येति । अगृहीतसङ्केतं, न गृहीतः ज्ञातः सङ्केतः अभिधाशक्तिर्यत्र तादृशं, अभिधातुं अभिधया बोधयितुं असामर्थ्यात्, शक्तेरभावात्, विरतत्वात् गोशब्दार्थं प्रकाश्य क्षीणत्वात् उत्थानाभावात् अर्थान्तरबोधनाभावात् सकृदुच्चरितः शब्दः सकृदर्थं गमयतीति नियमादिति भावः । अयं भावः, गोशब्दस्य वाहीकार्थेऽभिधाशक्तिरेव नास्तीति अभिधया वाहीकार्थबोधः नैव सम्भवति ; किन्च गोशब्दश्रवणानन्तरं गोशब्दस्याभिधाशक्तिः पशुविशेषरूपमर्थं प्रकाश्य क्षीणा सती न पुनरर्थान्तरं बोधयितुं शक्नोतीति नैव सङ्गतं तेषां मतमिति ।

अपरेषां केषाञ्चित् मतमाह अन्ये चेति । स्वार्थसहचारिगुणसाजात्येन स्वार्थः मुख्यार्थः पशुविशेषः तस्य सहचारिणो गुणाः जाड्यमान्द्यादयः तेषां साजात्येन

गोऽऽजत्वादिसाधर्म्यसम्बन्धाद्वाहीकार्थं लक्षयति । वाहीकस्याजत्वाद्यतिशयबोधनं प्रयोजनं । इयञ्च गुणयोगाद्गौणी इत्युच्यते, पूर्व्वा तु उपचारामिश्रणात् शुद्धा । उपचारो हि नाम अत्यन्तं विशकलितयोः शब्दयोः सादृश्यातिशयमहिम्ना भेदप्रतीतिस्थगनमात्रम् । यथा—अग्निमाणवकयोः, शुक्लपटयोस्तु नात्यन्तं भेदप्रतीतिः । तस्मादेवमादिषु शुद्धैव लक्षणा ।

सादृश्येन एतच्च मुख्यलक्ष्ययोः सम्बन्धः इति भावः । वाहीकार्थगताः वाहीकनिष्ठाः, एतन्मते मुख्यार्थोपस्थितेरनन्तरं स्वार्थे सहचारिगुणसाजात्येन सम्बन्धेन लक्षणया वाहीकनिष्ठानां जाड्यमान्द्यादिगुणानां बोध इति भावः । एतदपि निराकरोति तदपीति । अन्ये । इति स्वमताभिप्रायेणोक्तम् । तथाहीति । आद्ये प्रतीयते इति कल्पे, तल्लक्षितात् तेन गोशब्देन लक्षितात् जाड्यमान्द्यादिगुणात् अविनाभावद्वारा अविनाभावेन सम्बन्धेन । न प्रथमः, वाहीकशब्दादेव प्रतीयते इति कल्पो न सम्भवतीति भावः, अत्र हेतुमाह अस्य गोशब्दस्य असङ्केतितत्वात् अभिधाशून्यत्वात् । न द्वितीयः, अविनाभावेन सम्बन्धेन तल्लक्षितात् गुणात् वाहीकार्थः प्रतीयते इति कल्पोऽपि न सम्भवतीत्यर्थः, अत्र हेतुमाह—अविनाभावलभ्यस्य अविनाभावेन सम्बन्धेन लभ्यस्य ज्ञेयस्य अर्थस्य शाब्देऽन्वये शाब्दबोधे प्रवेशासम्भवात् उपस्थित्यसम्भवात् । अयं भावः—न विना भूयते इति अविनाभावः यं विना यो न तिष्ठति तेन सह तस्य अविनाभावसम्बन्धोऽस्ति यथा वह्निं विना धूमो न तिष्ठतीति वह्निना सह धूमस्य अविनाभावसम्बन्धो विद्यते एव तस्माच्च धूमदर्शनात् अविनाभावेन सम्बन्धेन वह्निपदार्थस्य ज्ञानं भवति, परन्तु एतादृशसम्बन्धेन पदार्थोपस्थित्या शाब्दबोधस्वीकारे धूमं पिब इति वाक्यश्रवणात् धूमपदार्थस्य अविनाभावसम्बन्धेन वह्न्युपस्थितौ वह्निं पिब इति बोधः स्यात् तस्मादभिधादिशब्दशक्त्या उपस्थितपदार्थानामेव शाब्दबोधे प्रवेशः नतु सम्बन्धलभ्यानां सम्बन्धलभ्यानान्तु पदार्थानां अनुमानादौ प्रवेश एवेति ॥ अत्र प्रमाणं दर्शयति शब्दीति । हि तथाहि शाब्दी शब्दोत्थिता आकाङ्क्षा अन्वयेच्छा कः गच्छति कं गच्छति केन गच्छतीत्यादिरूपा शब्देनैव विप्रः, ग्रामं, अश्वेन, इत्यादिपदेनैव प्रपूर्य्यते चरितार्था भवति नतु अविनाभावादिसम्बन्धेन प्रपूर्य्यते इत्यर्थः ॥ गोशब्दात् वाहीकार्थः प्रतीयते नवेति विकल्पे प्रथम कल्पे प्रकारद्वये दोषं प्रदर्श्य अधुना न प्रतीयते इति द्वितीयकल्पमपि दूषयति नतु द्वितीय इति । न द्वितीयः,

व्यङ्ग्यस्य गूढ़ागूढ़त्वाद् द्विधा स्युः फललक्षणा । प्रयोजने याः अष्टभेदा लक्षणा दर्शितास्ताः प्रयोजनरूपव्यङ्ग्यस्य गूढ़ागूढ़तया प्रत्येकं द्विधा भूत्वा षोड़शभेदाः । तत्र गूढः—काव्यार्थभावनापरिपक्वबुद्धिविभवमात्रवेद्यः । यथा— "उपकृतं बहु तत्र" इति । अगूढ़ः—अतिस्पष्टतया सर्व्वजनसंवेद्यः । यथा— "उपदिशति कामिनीनां यौवनमद एव ललितानि" । "अत्र उपदिशति" इत्यनेन "आविष्करोति" इति लक्ष्यते । आविष्कारातिशयश्चाभिधेयवत् स्फुटं प्रतीयते ।

न प्रतीयते इति कल्पोऽपि न सङ्गतः अत्र हेतुं दर्शयति यदि हीति । सामानाधिकरण्यं समानविभक्तिमत्त्वं असमञ्जसं असङ्गतं स्यात्, गौर्व्वाहीक इति पदयोः समानविभक्त्या नीलमुत्पलमितिवत् एकार्थप्रतिपादकत्वं ज्ञायते तच्च गोशब्दात् वाहीकार्थस्याप्रतीतौ न सम्भवतीति भावः । ननु द्वयोरेव पक्षयोः दोषसम्भवे कः सिद्धान्तो भवेदिति स्वमतसिद्धसिद्धान्तमाह तस्मादिति । तस्मात् पूर्व्वमते पक्षद्वये एव दोषदर्शनादत्र गौर्व्वाहीकः इति वाक्ये मुख्यया वृत्त्या अभिधया शक्त्या अज्ञत्वादिसाधर्म्म्यं सम्बन्धात् अज्ञत्वादिना धर्म्मेण यत् साधर्म्म्यं सादृश्यं तदेव सम्बन्धस्तस्मात् । गुणः मुख्यार्थलक्ष्यार्थयोः साधारणो धर्म्मः तस्य योगात् सम्बन्धाद्धियं गौणीति संज्ञार्थो ज्ञेय इति भावः । पूर्व्वेति । पूर्व्वा गङ्गायां घोष इत्यादिवाक्यस्था उपचारस्य अमिश्रणात् असम्बन्धात् शुद्धा, तथाच— उपचारयुक्ता लक्षणा गौणी, उपचारशून्या तु शुद्धेति भावः । उपचारपदार्थमाह उपचारो हीत्यादि । अत्यन्तं विशकलितयोः विभिन्नयोः पदार्थयोः सादृश्यातिशयस्य महिम्ना सामर्थ्यात् भेदप्रतीतेः भेदज्ञानस्य स्मरणमात्रं स्मरणमेव नतु भेदज्ञानकार्य्यं पदयोः भिन्नविभक्तिकत्वमपीति भावः, तथाच—अत्यन्तभिन्नयोः पदार्थयोरतिसादृश्यबोधनाय इच्छाकल्पितः अभेदव्यवहार उपचार इति भावः । अग्निमानवकयोरिति मानवको ब्रह्मचारी मानवको अग्नितुल्यतेजस्वी भवतीति अनयोरतिशयसादृश्यमस्त्येवेति ज्ञेयं । शुक्लपटयोरित्यादि । अत्यन्तमिति भेदक्रियायाः विशेषणत्वात् कर्म्मत्वं क्लीवत्वञ्च । शुक्लोहि पटसमवेतो गुणविशेषः इति पटस्यात्मभूततया नात्यन्तं विभिन्न इति भावः ॥

धर्म्मिधर्म्मगतत्वेन फलस्यैता अपि द्विधा ॥ एता अनन्तरोक्ताः षोडशभेदा लक्षणाः फलस्य धर्म्मिगतत्वेन धर्म्मगतत्वेन च प्रत्येकं द्विधा भूत्वा द्वात्रिंशद्भेदाः ॥

दिङ्मात्रं *यथा*—

स्निग्धश्यामलकान्तिलिप्तवियतो वेल्लद्बलाका घना
वाताः शीकरिणः पयोदसुहृदामानन्दकेकाः कलाः ।
कामं सन्तु दृढं कठोरहृदयो रामोऽस्मि सर्व्वं सहे
वैदेही तु कथं भविष्यति हहा ! हा देवि ! धीरा भव ॥

अत्रात्यन्तदुःखसहिष्णुरूपे रामे धर्म्मिणि लक्ष्ये तस्यैवातिशयः फलं । "गङ्गायां घोषः" इत्यत्र तटादिषु लक्ष्येषु शीतत्वपावनत्वादिरूपधर्म्मस्यातिशयः फलं ॥

पुनरपि प्रयोजनलक्षणाया भेदं दर्शयति व्यङ्गस्येति । व्यङ्गस्य व्यञ्जनाशक्तिबोध्यस्य प्रयोजनरूपस्य अतिशीतत्वादेः गूढागूढत्वात् गूढत्वात् अगूढत्वाच्च फललक्षणाः प्रयोजनलक्षणाः ॥ काव्यार्थेति । काव्यार्थभावनया परिपक्वा बुद्धिविभवो यस्य तन्मात्रेण बोध्यः ज्ञेय इत्यर्थः । आविष्करोति प्रकाशयतीत्यर्थः । धर्म्मीति । फलस्य प्रयोजनस्य धर्म्मिगतत्वेन धर्म्मिणि लक्ष्यार्थे गतत्वेन स्थितत्वेन लक्ष्यार्थस्य धर्म्मे स्थितत्वेन च एता अपि फललक्षणा द्विधा प्रत्येकं द्विप्रकारा भवन्तीत्यर्थः । स्निग्धेति । सीताविरहिणो रामस्योक्तिरियम् । स्निग्धया श्यामलया च कान्त्या लिप्तं व्याप्तं वियत् आकाशं यैस्तादृशाः वेल्लन्त्यः इतस्ततः भ्रमन्त्यः बलाकाः बकपङ्क्तयः येषु तादृशाः घनाः मेघाः, तथा शीकरिणो जलकणावन्तः शीतस्पर्शा इति भावः, वाता वायवः, तथा पयोदसुहृदां मयूराणां कलाः मधुरास्फुटाः आनन्दकेकाः आनन्दयन्ति याः ता आनन्दाः तृप्तिजनिकाः केका ध्वनयः एते कामोद्दीपकपदार्थाः कामं पर्य्याप्तं यथा स्यात् तथा दृढं कठोरं यथा स्यात्तथा सन्तु भवन्तु, कठोरहृदयो रामः अस्मि अहं सर्व्वं सहे तु किन्तु हहा हा अत्यन्तदुःखप्रकाशकमव्ययं वैदेही सीता कथं भविष्यति अस्यां दशायां केन प्रकारेण स्थास्यति, हे देवि ! त्वं धीरा भव । तस्यैव रामस्यैव अतिशयः उत्कर्षः फलं । ननु अत्र दुःखसहिष्णुत्वस्य अतिशय एव प्रयोजनं भवितुमर्हति तच्च धर्म्मगतमिति चेत्, तर्हि फलस्य धर्म्मगतत्वे एवैतदुदाहरणं बोध्यं धर्म्मिगतत्वे तु

तदेवं लक्षणाभेदाश्चत्वारिंशन्मता बुधैः।
रूढावष्टौ फले द्वात्रिंशदिति चत्वारिंशल्लक्षणाभेदाः॥

किञ्च—

पदवाक्यगतत्वेन प्रत्येकं ता अपि द्विधा। ता अनन्तरोक्ताः। तत्र पदगतत्वेन यथा—"गङ्गायां घोषः"। वाक्यगतत्वेन यथा—"उपकृतं बहु तत्र" इति एवमशीतिप्रकारा लक्षणा॥

अथ व्यञ्जना।

विरतास्वभिधाद्यासु ययाऽर्थो बोध्यतेऽपरः।
सा वृत्तिर्व्यञ्जना नाम शब्दस्यार्थादिकस्य च॥

उपदिशति कामिनीनामित्यादिकमुदाहरणं ज्ञेयं तथाहि उपदिशतीत्यत्र उपदेशस्य आविष्कारे लक्षणा आविष्कारातिशयश्च फलं तच्च धर्म्मिण्यि आविष्कारे स्थितमिति न काप्यनुपपत्तिः। गङ्गायां घोष इत्यादि। धर्म्मस्यातिशयो धर्म्मे एव तिष्ठतीति भावः॥ पदवाक्यगतत्वेनेति। ताः चत्वारिंशत्प्रकारा लक्षणाः प्रत्येकं पदगतत्वेन वाक्यगतत्वेन च द्विधा भूत्वा अशीतिप्रकारा भवन्तीत्यर्थः। यत्र वाक्य एकस्मिन्नेव पदे लक्षणा सा पदगता यत्र च वाक्ये अनेकपदेषु लक्षणा सा वाक्यगता लक्षणा च ज्ञेया। एवमशीतिप्रकारा लक्षणाः साकल्येन कथिताः, तथाच—आदौ लक्षणा द्विधा, रूढिलक्षणा, प्रयोजनलक्षणा च ते च प्रत्येकं द्विधा उपादानलक्षणा लक्षणलक्षणा च एवं चतुष्प्रकाराः, ताश्च प्रत्येकं द्विधा सारोपा साध्यवसाना च एवमष्टप्रकाराः ता अपि प्रत्येकं द्विधा शुद्धा गौणी च एवं षोडशप्रकाराः। तासु षोडशप्रकारलक्षणासु अष्टौ रूढिलक्षणाः, अष्टौ प्रयोजनलक्षणाश्च, अष्टौ प्रयोजनलक्षणास्तु प्रयोजनस्य गूढागूढतया षोडशप्रकारा भूत्वा पुनरपि प्रयोजनस्य धर्म्मिधर्म्मगतत्वेन प्रत्येकं द्विधा भूत्वा ३२ द्वात्रिंशत्प्रकारा भवन्ति, अष्टाभिः रूढिलक्षणाभिश्च चत्वारिंशत् प्रकाराः लक्षणाः प्रत्येकं पदवाक्यगतत्वेन च अशीतिप्रकारा भवन्तीति बोध्यम्॥

लक्षणानिरूपणानन्तरं व्यञ्जनाशक्तिमाह विरतेत्यादि। अभिधाद्यासु शक्तिषु विरतासु सतीषु यया वृत्त्या अपरः वाच्यलक्ष्यतात्पर्य्यभिन्नः अर्थो बोध्यते सा शब्दस्य अर्थादिकस्य च व्यञ्जना नाम वृत्तिरित्यन्वयः। स्वयमेव व्याचष्टे शब्देति। विरम्य क्रियतानां विरतानामित्यर्थः। शब्दबुद्धि—कर्म्मणां व्यापाराभावः व्यापारो

शब्दबुद्धिकर्म्मणां विरम्य व्यापाराभाव इति नयेनाभिधालक्षणातात्पर्य्याख्यासु तिसृषु वृत्तिषु स्वं स्वमर्थं बोधयित्वा उपक्षीणासु ययान्योऽर्थो बोध्यते सा। शब्दस्यार्थस्य प्रकृतिप्रत्ययादेश्च वृत्ति (शक्ति) र्व्यञ्जनध्वननगमनप्रत्यायनादिव्यपदेशविषया व्यञ्जना नाम ॥

अभिधालक्षणामूला शब्दस्य व्यञ्जना द्विधा ।

अभिधामूलामाह ॥

अनेकार्थस्य शब्दस्य संयोगाद्यैर्नियन्त्रिते ।
एकत्रार्थेऽन्यधीहेतुर्व्यञ्जना साभिधाश्रया ॥

आद्यशब्दाद्विप्रयोगादयः । उक्तं हि—

"संयोगो विप्रयोगश्च साहचर्यं विरोधिता ।
अर्थः प्रकरणं लिङ्गं शब्दस्यान्यस्य सन्निधिः ॥
सामर्थ्यमौचिती देशः कालो व्यक्तिः स्वरादयः ।
शब्दार्थस्यानवच्छेदे विशेषस्मृतिहेतवः ॥" इति ।

नास्तीत्यर्थः । शब्दे एकमर्थं बोधयित्वा विरते अर्थान्तरप्रकाशरूपो व्यापारो नास्ति एवं ज्ञाने एकं विषयं प्रकाश्य विरते विषयान्तरप्रकाशव्यापारो नास्ति, तथा कर्मपदवाच्यायां क्रियायां किञ्चित् कार्य्यं साधयित्वा विरतायां पुनः कार्य्यान्तरसाधनरूपो व्यापारो नास्तीति । प्राचीनानां नयेन मतेन अभिधालक्षणाभ्यां मुख्यार्थस्य यथासम्भवं लक्ष्यार्थस्य चोपस्थितेरनन्तरं तात्पर्य्यशक्त्या पदार्थानां परस्परसम्बन्धो ज्ञायते इति केचिदभिधालक्षणावत् तात्पर्य्याख्यशक्तिमपि स्वीकुर्व्वन्ति, तन्मतेनात्र अभिधालक्षणातात्पर्य्याख्यासु तिसृषु वृत्तिष्विति ॥ अर्थादिकस्य चेत्यत्र पदादिपदमुक्तं तेन प्रकृतिप्रत्ययादीनां संग्रहः । व्यञ्जनध्वनन–गमन–प्रत्यायनादयो ये व्यपदेशाः निर्द्देशास्तेषां विषया लक्ष्यभूताः तथाहि–अयमर्थो व्यज्यते ध्वन्यते गम्यते प्रतीयते चेत्यादिरूपेण व्यञ्जनाया निर्द्देशो भवतीति भावः । इदमत्र ज्ञेयं, स्वमते तात्पर्य्यशक्तिः न स्वीक्रियते परन्तु व्यञ्जनयैव पदार्थसंसर्गबोध इति । एवञ्च मुख्यार्थलक्ष्यार्थबोधनानन्तरमपरोऽनुभवसिद्धोऽर्थो यया शक्त्या ज्ञायते सा व्यञ्जनेति निष्कृष्टार्थः ॥

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OCCASIONAL NOTES.

The All-India Social Services conference was held in the congress pandal at Delhi lately, Mrs. Sarojini Naidu presiding.

Sanskrit scholars will be interested to know that Mr. A. E. Harris has painted for Raja Birendra Singh of Paikpara a characteristic portrait of the late Mahamahopadhyaya Pandit Sri Kumar Shastri, which it is the latter's intention to present to the Sanskrit College; while for the Marwari community the artist has recently produced a striking likeness of Babu Ramjadu Bhattacharya, which will be hung up in the Sri Vishuddhanunda Saraswati Vidyalaya.

Their Excellencies Lord and Lady Willingdon paid recently a short visit to the Bhandarkar Oriental Institute at Puna. Their Excellencies were received at the entrance by the members of the Council. Their Excellencies were shown over the buildings and they admired the fine collection of manuscripts of which some very old specimens were shown to them. Their Excellencies themselves were quite satisfied with what they saw and wished the institute prosperity in the future.

At the fourth session of the Baroda Legislative Assembly the Dewan after reviewing the salient features of the current year and the quota furnished by the State towards war purposes made a reference to the grant of ten lakhs of rupees made by His Highness from his private purse to help his subjects at the present crisis caused by the scarcity of foodstuffs and high prices of other necessaries of life.

Rai Shewprasad Jhoonjhoonwalla Bahadur of Calcutta, has supplied to a Chandpur (Tippera) pleader 50 pairs of new cloth for distribution among the sufferers for want of cloth. The pitiful condition of the people of the poorer classes, especially females, was reported to the Rai Bahadur who offered a lakh of rupees for alleviating the cloth distress of Bengal and he has been kind enough to send 50 pairs of cloth for the Chandpur Sub-division.

The first annual report of the U. J. S. Homes at Bombay and Ahmedabad was read by Mr. Vadilall M. Shah on the 31st July before a meeting of the managing committee presided by Mr. Jawaharmull of Seth Binodiram Balchand. Mr. Shah and his partner Mr. Manilal bore all the recurring expenses for the year under report and Mr. Shah voluntarily, the cost of Scholarships. It had collected from his readers and admirers a sum of Rs. 29,978, which he kept intact and also managed to realise Rs 652 by way of interest. The money is deposited in the bank of India and Morarji Gokuldass Mills. During

the year under report 57 students studying in different colleges took advantage of the Home at Bombay, and 32 at Ahmedabad. All, who needed scholarships were helped with Mr. Shah's money. Perfect harmony and a deep sense of fellow-feeling prevailed in the Homes. Various leaders and priests visited them and expressed entire satisfaction.

At a meeting of the Shaib college committee at Lucknow it was decided to start the college and a separate High School in rented houses in July next. The Nawab of Rampure has accepted the presidentship of the Board of Trustees.

Seth Amratlall during his stay at Kutiana, Kathiawar, announced several donations in aid of public institutions.

An optimistic view of the prospects of the next decade was taken by Lord Inchcape speaking at the annual meeting of the Peninsular and Oriental Company. Dealing with the question of employment, Lord Inchcape, after emphasising that there were vast opportunities in the Dominions, said that the coming decade would be one of immense production. The damage of the past four years would be repaired and a permanent scheme would be introduced to promote trade and improve communications, and resume normal operations which had been suspended by the war. It would be a decade in which we were more likely to see three jobs for one man than three men for one job.—The Statesman,

"NALA AND DAMAYANTI"

Any effort to interest Europeans in the store of romance and drama which (for most Westerners) is hidden away in the pages of the *Mahabharata* and the other Epic poems of the Hindus is worthy of encouragement, and one was pleased to find two excellent houses at the initial performances of Mr. S. C. Bose's new production "Nala and Damayanti" at the Theatre Royal recently. The story of the play, which is a very free translation into prose of one of the most fascinating of the legends which encrust the main plot of the *Mahabharata*, is well known. It is a love story, full of charm and symbolism, with touches of real comedy and a great deal that borders on genuine tragedy. Its opportunities for the display of brilliant uniforms and dresses have been fully taken advantage of, some quaint music and a number of effective dances introduced, and the whole fashioned into a theatrical entertainment which reflects great credit on Mr. Bose, Mr. James Herbert his energetic producer, and the players generally. The Statesman.

INEXHAUSTIBLE COAL DEPOSIT.

Mr. B. Mangham, a well-known mining engineer, who has undertaken the management of the Northern Exploration Company's properties, has unequalled experience of Spitsbergen coal mining, for he developed the pioneer mine, which, started by American interests, is now successfully operated by a Norwegian company, and he has had nine years' experience of the country, including eight winters.

He, in the course of a recent interview, said:—"I believe the whole of Spitsbergen is coal-bearing strata, and the properties of the Northern Exploration Company are

particularly rich, the outcrops being traceable for many miles. In the aggregate there is a practically inexhaustible supply of coal on the company's properties, and so far, be it remembered, only the shore frontages have been prospected. There are no royalties to be paid, and no rates or taxes; there is no need to sink shafts for many years to come, as the Spitsbergen seams so far uncoverd are directly reached by adit; the company's proved resources are so situated that there is no land transportation of coal, iron, or other minerals, and there are no water difficulties.

A WONDERFUL IRON MOUNTAIN.

Speaking of the iron mountain at Recherche Bay visited by the Shackleton Expedition, Mr. Mangham said; " The quantity of ore that can be mined there is unlimited, and no special difficulty is attached to the transportation of the ore, the building of a jetty, and the erection of an aerial ropeway.'

Members of the expedition who ascended the iron mountain have signed a Statement in which they say that "the Recherche Bay iron deposit, as examined, consists of many million tons of very rich iron ore, and will prove, in our opinion, to be practically inexhaustible, as it extends over a range of mountains about 2,000 feet high and several miles in length." To this it may be added that an independent magnet test of average samples pulverised gave astonishingly good results. These even transcended prior analyses, which showed that Spitsbergen ore was superior to the famed Gellivare of Sweden.—The Statesman.

FIRST BUDDIST VIHARA IN CALCUTTA.

The foundation stone of the first Buddhist Vihara in Bengal, to enshrine the relic promised by the Government of India, will be laid at 4 A, College Square, Calcutta, on an early date. In connection with this coming ceremony the following leaflet has been issued:—

After a period of a thousand years of forgetfulness, India is again going to offer homage at the holy shrine of the all-merciful Lord Buddha. The Government of India has promised the Maha Bodhi Society a Holy Relic of the Lord Buddha provided the society erect a Vihara in Calcutta to enshrine the same. The plan of the proposed Vihara has been approved by the Government of Bengal.

" The Sakya Prince Siddhartha of Kapilavastu made the great renunciation to bring happiness to the world, and for six years He suffered in the forests of Uruvela for the sake of finding out Truth.

" 2,500 years ago He became Buddha, the World Saviour, at Buddha Gaya. He preached for the first time the Doctrine of love to all living beings, India to-day has forgotten the merciful Lord and this Vihara is the first that India is going to have after 1,000 years. In bringing Buddhism back we bring love, mercy, brotherhood, selflessness back to this ancient land. The Vihara will stand as a monument of religious tolerance and Peace in India under British Rule.—The Statesman,

A SONG IN COMMEMORATION OF THE VICTORY CELEBRATION.

1. Dance, dance, oh dance ye all,
It is because the happy call ;
In Joy again leap young and old,
The war is over, all be bold.

2. Fireworks, festons and flags display,
Laugh merrily this happy day;
The sweetest song, do all ye sing
In praise of Queen, and the great King.

3. Feed well the poor and give them cloth,
No time for us to be in sloth ;
Give freely rice and pice as well,
The glory of King, all may tell.

4. Decorate the town with your might
With flowers, garlands red and white;
Say ye all with loud cheer
May long He live with Queen so dear.

5. May long He reign, say once again,
The prayer ne'er will go in vain ;
In peace may undisturbed He sway,
Say ye all, all in chorus say.

6. Illumine then the houses all,
Boats and bridges at night-fall ;
Steamers and launches lighted be,
The joy and pleasure, night may see.

7. Recite, in fine, recite, recite
His kindness, pity, love and might,
Pray to our God that He be here
To see His loyal subjects dear.

TIT FOR TAT.

1. Oh Germany ! poor, mean and proud,
Avenging time has wrought thy fall,
Full well declared with a voice loud
England the mighty pow'r of all.

2. The Kingdom that is based on truth,
Knowest thou not must ever thrive ?
Knowest thou not that pride of youth
To shame and ruin will ever drive ?

3. Knowest thou not a throw of stone
Can never move a mountain big ?
Knowest thou not that England's throne
Is not so petty as a fig ?

4. Knowest thou not her pow'r and might ?
Knowest thou not her splendid rule ?
Why then, didst thou rush to fight
With the Lion, like a fool ?

5. "Tit for tat" dost now feel thou well,
We pray that thou to hell may go ;
May lesson this in thee *ee'r* dwell,
Men must reap here well what they sow.

6. The day is won, just look and see
How mighty has now England been ?
Mightier still she'll ever be ;
Happier be the King and Queen,

7. In undisturbed peace she'll *e'er* reign,
No more troubles she shall *e'er* see ;
No power more will dare disdain
Her might supreme *oe'r* land and sea.

8. Let us now all in chorus pray
To Him alone that saved the King,
That he may have long life, and sway,
And give us strength, His praise to sing.

9. His joys, we think, are all our own,
His ills again our painful sore ;
Our weal and woe exist alone
In this, O friends, in nothing more.

INTERESTING EXPERIMENTS AT PUSA.

Anything that will produce a better breed of cow in India and thereby increase the milk supply is to be welcomed both by agriculturists and town-dwellers. It is therefore interesting to read of the successful experiments carried out in this connection during the past year on the Research Institute's farm at Pusa. A number of bulls were imported from Ayrshire and these have been crossed with the indigenous Montgomery cows. The striking results of this cross-breeding may be gathered from the official report which states that six of the heifers got by Mossgeil Titanic in 1915, *have calved down and are* now milking. They have grown into good type cows, in the majority of cases taking more after their sire than their dam. After calving they all came back to bull in one to three months and are all due to calve again in December, thus showing no sign of the Montgomery tendency to stand off for several months which forces us to maintain continually for long periods a large number of *empty dry-cows, and* which is another obstacle to successful dairy farming with the indigenous cow.

In all six cases their calves were weaned at birth, and this has had absolutely no effect on their mothers' milk yield, which is one of the great improvments this cross effects. These calves which are by Carston Royal Scotch are all ¾ bred English, but

appear at present similar in all respects to half bred. Two out of the six unfortunately died but the remainder are doing well. It is proposed to start this year putting half-bred bulls across halfbred heifers, and it will be interesting to see whether the result of this cross will continue to allow of its calves being weaned at birth. It is absolutely essential that this character should be maintained, as with milk at 6—4 seers per rupee—which is a very low price for big towns—when the calf sucks continuously the result is that you rear a calf in the most expensive fashion possible, keeping it on milk during the *whole lactation period* of the cow and materially reducing your profit thereby but this is only one of the many points which must be tested in this cross-breeding work.—The Englishman.

HOW TO DISINFECT IN SIMPLE WAYS

Plague Precautions.

The Sanitary Commissioner to the Bihar and Orissa Government has issued the following note on how to disinfect in a simple way as a precaution against plague :—

Wells.—Use either pottassium permanganate (½-2 oz.) chlorinated lime (½-2 oz.) chlorogen (1-4 oz.) or if nothing else is hand, ordinary lime (½-2 oz.) The smallest dose is for small or shallow wells and the largest dose is for very large wells. The disinfectant should be thoroughly mixed into a pail of water which should then be lowered to the bottom of the well and pulled up and down several times, then emptied into the well. The pail should then be filled again from the well and pulled up and down several times more.

Pukka Houses.—If the house is whitewashed apply a fresh coat of whitewash in which one pound of chlorinated lime is added to each large bucket whitewash. If the house is not whitewashed fumigate it by burning one pound sulphur for every 1,000 cubic feet of space in each room with the doors and windows all shut for two hours. Valuables and metal utensils should be taken outside first.

Mud Houses, Huts, etc.—Fumigate with sulphur as above.

Houses where rats have died or where plague has occurred.—Make cowdung and nim-cakes as follows :—

Mix equal measures of cowdung and dry nim leaves and add one tola powdered sulphur for each cake to be made. Divide into cakes and dry in the usual manner. Burn a heap of cakes in each room with doors and windows all shut for two hours.

Allow one cake for ten cubic feet of space. If the roof consists of tiles or grass it is wise to remove it and relay it after two days exposure to sun.

Cement or Concrete Floors and Distempered or Painted Walls.—Spray with spraying machine with disinfectant lotion, or swab down with a mop and a pailful of lotion.

Cholera Excreta in Receptacles, or on the Ground.—Pour disinfectant lotion on at once. If no lotion is available, apply fire so as to destroy the infection by heat.

Food, Milk, Fruit, Vegetables.—Boil or cook thoroughly before use.

Cooking Pots, Lotahs, Dishes.—Boil them in water.

Bedding, Blankets.—Spread in bright sunshine for four hours. Then turn them over, and sun the other side for four hours.

Charpoys, Chowkies, etc.—Spray or sprinkle them well with disinfectant lotion and expose to sun for two days.

Dhoties, Saries, Cotton clothes.—Boil in water or soak in any disinfectant lotion, e. g., pheayl, carbolic acid, cyllin, etc. and rinse in water and dry in sun for several hours.

Boots, Shoes and Leather Goods.—Expose to bright sunshine for two days occasionally turning them over, then soften if necessary with oil.

The Hands and Face of Persons Exposed to Infection.—The hand of sick attendants, etc., should be dipped in disinfectant lotion after touching the patient or anything infected. 5 per cent, carbolic acid or 2½ per cent cyllin are useful. The face and body should be washed with soap and water after leaving the patient and before eating. This bath should be performed at some distance away from a house or any water supply used for drinking or cooking.

The Cleansing of Recovered Persons.—Persons after recovery from infectious diseases such as cholera, small-pox, dysentery, etc, should wash the whole body thoroughly with soap and water as noted above. Clean clothes should then be put on and the soiled ones disinfected.

Remember always that sunshine fresh air and plenty of light, cheapest things for keeping houses and their contents clean, and free from infection.

PRECAUTIONS AGAINST PLAGUE.

The Sanitary Commissioner to the Bihar and Orissa Goverument has issued the foll owing note.

Plague is rare in clean wellbuilt houses with clean surroundings. Plague is a dirt disease and spreads chiefly in dirty houses, dirty villages and dirty towns. Plague is in the first place a disease of rats, and rats are most plentiful in dirty houses and dirty towns. The germs of plague is carried from rats to men by the infected fleas which have the rats that have died from plague. These fleas look for a new home, and they jump on to the nearest living animal: But they cannot travel far. If therefore, you can keep rats away from your house, these fleas will not be able to reach you. Keep away rats and you will be free from plague. Rats live in mud walls and floors, and in kacha roofs mostly in kuccha houses seldom in pucca houses. Rats multiply and flourish most in towns and houses where plenty of food is available.

The chief causes of the prevalence of plague are :—1. Overcrowding of houses. 2. Overcrowding of inhabitants. 3. Bad construction of houses. 4. Want of light and ventilation. 5. Want of cleanliness in the house and its surroundings.

To prevent plague :—1. Build good houses with plenty room, plenty ventilation and lots of light. 2. Keep your house, and surrounding clean. 3. Collect and destroy all refuse and waste food.

When plague comes to a village leave your house. Before you go back to live in your house, burn cowdung and nim leaves and sulphur in it. This mixture is made as follows ;—Take equal measures of cowdung and dry nim leaves and mix in the usual manner for making cowdung cakes. Then add about one tola of powdered sulphur for each cake. Mix and make cakes and dry them in the usual manner.

Stop living beside rats and you won't get plague.

REMARKABLE TIBETAN LETTERS

At a meeting of the Asiatic Society of Bengal held in Nov. last, Mahamahopadhyaya Dr. Satish Chandra Vidyabhusana, Principal of the Sanskrita College, Calcutta, read an interesting paper entitled "Two remarkable letters recovered from Tibet." One of the letters called *Bhota-svami-dasalekha* was addressed by an Indian Buddhist monk, named Buddha Guhya, to the Tibetan King named Khri-srong-den-tsan. The letter was despatched from Budh-Gaya about the year 750 A. D, and was incorporated in the Tangyur encyclopoedia of the Tibetans in the 13th century A. D. As the name of any translator is not mentioned, theoriginal letter seems to have been written in the Tibetan language at Budh-Gaya with the help of pilgrims that came to visit that holy shrine in the 8th century A. D. The letter is divided into three parts, addressed respectively to the King, the Ministers and the people of Tibet. The King is reminded that Tibet was inhabited by red-faced cannibals and is still covered with a veil of darkness. He should therefore open windows to admit the light of Buddhism imparted by Sakya Muni. Let the image of Manjusri, the god of wisdom, be established in Tibet and let its land be adorned with monasteries and towers." The Ministers are advised to be thoughtful and righteous and to devise measures for the improvement of agriculture, etc. "O Ministers, do ye alleviate the sufferings of Tibet, show honour to the learned and perform the business of others as if it were your own." The people are instructed to follow the holy precepts and to keep away from the five causes of misery.

Khri-srong-den-tsan to whom the letter was sent, reigned for nearly 46 years from 742 A. D. He welcomed in his dominion the famous Guru Padmasambhava from Kabul and two learned Professors, named Santa Rakshita, and Kamalasila from the University of Nalanda, identified with modern Bargaon near Patna.

The other letter, *vimla-ratna-lekha*, a letter of stainless jewels—addressed to King Naya Pala of Magadha, was written in Sanskrita by Srijuana, otherwise known as Atisa, while he was staying in the plains of Nepal on his way to Tibet. The original Sanskrit letter is lost, but a translation of it in Tibetan is preserved in the Tangyur encyclopaedia of the Tibetans. The translation was prepared by a Lama, named Tshul-Khrims-rgyal-wa, better known as Nag-tsho-lotswa, with the help of Dipankara himself at the very time of the composition of the original Sanskrit letter in 1041 A. D. It was incorporated in the Tangyur in the 13th century A. D. The letter opens with a benediction, viz., "May glory attend on Naya Pala who spreads the doctrine of Buddha and rules his Kingdom with righteousness." It instructs the King to practise charity, to cultivate fortitude, to abandon indolence, to revere the elders, to restrain the senses, and finally to speak agreeably like a cuckoo and not discordantly like a peacock.

The writer of the letter Dipankara born in 980 A. D., at Vikramanipur in East Bengal, was the high-priest of the monastic university of Vikramasila indentfied with modern Patharkhata in the district of Bhagalpur. At the invitation of Lha-tsunbyang-chub, King of Tibet, and with the consent of Nayapala, who ruled in Bengal-Behar, he proceeded in 1040 A. D., to Tibet placing sage Ratnakara Santi at the head of the university. The party including many eminent Indian scholars that accompanied Dipankara to Tibet, was escorted by Tshul-khrims-rgyat-wa mentioned above, and Rgya-tshou-sen-ge, both of whom had been students of Sanskrit at the aforesaid university of Vikramasila. While passing through Nepal Rgya-tshou died and the Sanskrit letter which Dipankara wrote to King Naya Pala on this occasion is the one

already referred to. It was despatched from there and the Tibetan version of it prepared by Tshul-khrims-rgyal-wa was carefully preserved. In due course the party arrived at Tholing the capital of the Tibetan King Lha-tsun-byang-chub, who accorded to them a magnificent reception, Dipankara visited many important centres of culture in Tibet until he died at Nay-thang in 1053 A. D.

WHY THEY TAKE TO POLITICS.

Some curious revelations of the manner in which the Bengali schoolboy is taught are given in the quinquennial report on Indian education. According to Mr. Hornell the following is typical of what goes on every day in 95 per cent, of the High Schools in this province :—

The class is usually arranged in the form of a square and the teacher sits in the middle. The cleverest boys sit nearer the teacher. The teacher sits and gives one long continuous lecture to the class, of which the boys, as a rule, take no notes, nor indeed do many of them listen. If he goes to the black-board he stands with his back to the class, and explains things to the black-board. If he is questioning the boys or hearing work he walks round the inside of the square, stands opposite one boy for anything up to ten minutes, he will hear that one boy read and address all the questions to that one boy with his back to the rest of the class. When that one boy is finished with he goes on to the boy next to him. There is no idea of class teaching. It is a system of individual tuition applied successively to forty or fifty boys. It follows that even if the teacher distributed his favours evenly, each boy would do only one minute's work in a period. As a fact the teacher confines his attention almost entirely to some ten boys, and gives very occasional recognition to some ten others. The rest never get taught at all.

The real truth is that such work as is done is not done in school. Nearly every boy in the school has a private tutor. Those who have not, are hopeless back benches who simply do not count. Early in the morning and in the evening after school these tutors go through the boys, lesson in English and Mathematics, possibly also Sanskrit. They give individual tuition in just the same way as they give it in the school. The English teachers of the school have private pupils. Many English knowing employees of local businesses and offices have private pupils. Elder brothers sometime act as tutors. All the real work in the real subjects is done at home. At school the boy merely strolls through the day. The real subjects mean English and Mathmetics. These two subjects are set apart in the annual tests. If a boy passes in these all is considered well, for failures seldom occur in any other subjects in the Matriculation. There is an extremely drastic system of moderation, and it appears to be recognised that if a boy does well in English and mathematics, he will not except for badness, be plucked in any other subject. Whether this idea is wholly justified or not, I am unable to say. It is certainly fairly generally believed."

And here is one reason why they are such ardent politicians. Mr. Mayhew writes what impresses the careful observer most unfavourably is the limitation of the school horizon, the lack of suitable interests and the general dullness of school-life. The school-boy has few hobbies and is stung to alertness only by a reference to examinations or local politics. There is no reaction to the mention of Indian names renowned for industrial enterprise, administrative ability, scholarship or sport. But a reference to any well-known political leader seems to arouse in him the spirit of romance and adventure which is so natural to boyhood and is only awaiting absorption in a more appropriate sphere."

As Mr. Sharp observes in the review his chief recreation is generally the reading of highly-spiced newspapers.

INDIA UNDER THE ENGLISH

India for many centuries was the scene of strife and bloodshed and the frequent changes of the ruling power greatly hampered the advancement of its people. In ancient times owing to the difficulties of travel and communication, India was considered a country too vast to be the domain of one king and was accordingly ruled by a number of princes. These princes tried to aggrandise themselves at the expense of their neighbours and owing to their frequent quarrels, the lives and properties of the people were often very insecure. Sometimes one great house or another established suzerainty over several neighbouring princes. But their attempts at conquest seem to have been solely guided by monitory ambition or craving for fame, and not by any motive of building an empire. These overlords never legislated for the whole country nor otherwise interfered with international administration of the kingdoms and the mass knew them not. Their supremacy over the princes was also often temporary and they lost no opportunity of asserting their independence.

To our astonishment the princes of India never thought of the necessity of combining for the defence of the Country as a whole. Perhaps they were under the impression that India, naturally protected by the walls of mountains and ocean-waves, needed no other artificial protection. But to enterprising and zealous hordes of Greeks, Sakas, Huns, Afghans and Moghuls, the cold heights of the Himalayas proved no bar as they proved none to the brave Hindus of yore fighting under the banners of the conquest-loving Raghu or Arjuna who carried their arms beyond them into the very heart of Asia. Princes of India weakened by natural jealousies were no match for the Sakas or Afgans maddened by new zeal; and the history of Hindustan from the third century B. C. to the eighteenth century A. D. was a sad tale of the horrors of revolution after revolution, invasion after invasion.

The names of Alexander, Kasim, Sultan Mahmud, Mohammad Ghori, Chengish Khan, Timur, Babur and Ahmad Abdali—blood-thirsty conquerors whose ambition did so often in the history of our planet disturb the peace of humanity, rendered thousands of homes desolate, and caused the death of millions of their fellow-creatures—are written in the pages of history in characters of blood. During this period this unhappy country was subjected to so many revolutions that it seems a mystery that the race of Hindus has survived to this day. Any other race under the same circumstances would probably have been wiped out from the face of the earth like the Red Indians of America.

I must admit that during this long polar night in the History of India—a sad and gloomy night lasting for twenty centuries, there appeared

now and then in the horizon radiant orbs in the persons of great monarchs as Nasir, Akbar and Jehangir at whose hands people received paternal care and forgot their miseries for the time being. But a permanent cure of the miseries of India was not to come until the middle of the eighteenth century, and it was then that it pleased God to unite the destinies of India with those of England, the land of a brave and noble race.

It was during the reign of Akbar that they first came into India not with the desire of establishing an empire but simply for the expansion of their trade. They went on trading in peace during the rule of Akbar and his immediate successors. But during the decline of the Mogal Empire the weakness of central Government gave an opportunity to designing men to establish independent kingdoms in various parts of the country. These usurpers were often great oppressors and as such were detested by the people and the English traders alike. The English traders were very often unable to comply with their unreasonable demands and their rights to trade granted by previous sovereigns were often violated. They felt that they must fight or fall. They heard also a providential call for delivering the teeming millons of India from their pitiable condition.

The British conquest of India marks as it were the dawning of a second day—a second, I say for the people of India had seen the height of prosperity during the age of Brahmanical ascendency when it had been their good fortune to live in an atmosphere of holiness, peace and prosperity to rise high in all spheres of learning, in every science and in every art then known to the world, and generally to attain a high standard of civilisation.

Through their long night of adversity still further lengthened by the miseries which it brought in its train, the people of the land carried with them the traces and memories of ther past glories. And now under a just and benign system of Government, the time has come when the sons of India are free to do their level best and show to the world what they are really capable of achieving. In this glorious task of working out the destinies of India, they can exepct every help and patronage from their benign Government and under their leadership and guidance there is every chance of their achieving success in the near future. But it is a matter of regret that there are a few-misguided men, enemies to the peace of India, who will speak of British rule as oppressive, but thank God, the heart of India is still sound and the good people all over the country are aware that England has governed India for India's good and that in dealing out justice to a helpless and dependent people prostrated by ages of tyranny and misrule, and unable to defend themselves and their rights, no nation on earth can compare with them.

Peace and order—They have established peace and order such as were not known for generations. Thugs, Pindaris and Marhatta robbers have foregone their nefarious occupations for good. Lives and properties of the people are secure.

Laws and Law courts—The second gift of the English to India is the consolidation of the laws and law-courts. In consultation with pandits and Mullhas they have framed codes of laws just and humane and particularly suitable to the conditions of India, and at the same time they have taken all possible pre-cautions so that laws may be rightly interpreted and justice evenly administered.

Railways—Railways which cover the country like a network are the third gift of the English to India. Formerly the only means of transit was a horse or an elephant, a bullock, camel or buffalo-cart over rough roads infested with robbers and beasts of prey. One setting out on pilgrimage generally executed a deed of gift of all his belongings as he did not expect a safe return. At an enormous outlay of capital, the English have constructed the Railways and what was a difficult and dangerons travel for months has now become a few hours, pleasure trip.

Postal system—The fourth valued gift of the English to India is the splendid postal system, one of the cheapest and most efficiently managed in the world. You can send money, articles or letters at a trifling cost to whichever place you like whether it be on the summit of a lofty hill or in the midst of a dense forest separated by scores of miles from railway lines. In the savings Bank attached to it, the poor people may deposit their savings without the least fear of ever losing them. Moreover they are allowed a small percentage of interest.

To be continued.

HIGH VISIBILITY.

Camouflage, writes a correspondent of the *Times*, has become one of the major arts, or crafts, of war. The word is in danger of degenerating into a catch-word; but the thing has opened up new horizons for those who can see. What we have learnt in war we shall practise in peace, though we shall probably develop the idea in an opposite direction.

For the opposite of *camuflage* is visibility, and high visibility is of great value for a world at peace. In war we desire concealment for ourselves and visibility for our enemy, but it is harder to render the enemy visible than to conceal ourselves. Something, indeed, has been done. The extent to which air photography has been developed would have appeared incredible four years ago. With a powerful glass it is possible to distinguish accurately, save where *camouflage* has been at work, a surpassing wealth of detail in a photograph taken 10,000ft. up. It is possible to catalogue the landscape minutely. A shell-hole, a machine-gun emplacement, a moving motor-lorry; all these the trained eye can pick out with fair certainty. Is

it realized that when the war is over this country and other countries will possess many hundreds of pairs of eyes so trained?

It gives one a shock to feel how much we have ignored the value of high visibility in the past. Let us take ballgames as a small but profitable illustration of a principle which is of endless application. Should not the essence of a ball-game be to develop the highest skill in the most harmonious manner; If this be so the visibility of the ball is obviously of vast importance. Yet on green grass we play cricket with a ball of one colour, tennis with a ball of another colour, and football with a ball of a third colour. A muddy day may be detrimental to the newest football's colour scheme, but the ball should at least start by being the right colour. For there is one right colour for a ball game on grass, and not three right colours. Remember, too, that if you make a criket ball more visible to the batsman. equally you make it more visible to the fielder; you develop achievement in a harmonious manner. Wickets are of a uniform colour, but a tennis net is sometimes nearly black, sometimes a dull red, and sometimes a faded twine-colour, while the tape at the top is usually a dirty white. It is for those who govern the game to decide whether a tennis net should be as visible or as invisible as possible.

Off the grass the point becomes most obvious. Tennis is comparatively rarely played on grass outside these islands, and here, the court, serviceable in spring and far into autumn, comes more and more into use. Yet all over the world people play with the white ball that England devised for green grass. The hard court is generally of a grey or khaki tint, and the ball through use rapidly assimilates itself to the colour of the court. This lowers the standered of the game. A player on a hard court who knows that his eyesight, through not perfect, is good enough to permit him to play games well, will often complain that he cannot see the ball. Perhaps he blames nothing or "the light," but really it is the neutral colour of the ball that is worrying him. A brilliant green or scarlet ball might serve him far better.

A large part of efficient and joyous living consists in seeing things steadily and seeing them whole. If the eye is able to see clearly every particle of an object which is in the field of vision, the whole object stands out with almost dazzling distinctness. The form lines are so plain that the imagination with no effort grasps at once whither they lead and "sees" the part of the object which is not actually visible to the eye. This naturally has been known to the artist of all ages. but there is much that fills the ordinary man's life wherein he, like an architect or a painter, works against a known background and can, therefore, gain greatly by choosing his colours and his form right. In machinery of most sorts, from aeroengines to factory installations, he might do much to improve the brilliance in from and colour of all gauges, dials, taps, and switches, of everything that the eye or the fingers may want in a hurry. Why are so few of these things luminous at night? Luminous paint, unknown to the ordinary man before the war, has as yet only reached him on his wrist-watch. But in these darkened nights it is not only the roisterer who sighs for a luminous keyhole to his street door. And when he—the ordinary man, not the roisterer—has entered the hall and gropes, matchless, towards a switch, would it not be well that the outline of all his furniture and of every door-knob should be revealed to him by a thin line of luminous paint!

Camouflage and high visibility can, between them make of every man a particle artist, a house decorator in the best sense. All that might repel will be so skilfully blended with its surroundings that it escapes notice. All that can please will be x

perpetual joy because it is more fully seen ; even as gleaming glass and silver, snow white napery, the shining black of old oak, the sunlight on a wonderful cushion, and the red glow of the hearth enter into consciousness and force pleasure on the sense, because they are fully seen and are not part of a sloppy pool of stains and dinginess.

THE MAHARANI OF BHAVNAGAR IN KATHIAWAR WRITES TO A FRIEND IN ENGLAND AS FOLLOWS :—

I was greatly interested in the account you have given in your last letter of the noble work done by the English women for their country. They are undoubtedly the most fortunate members of our sex, as their heroic deeds will be writ large in the pages of European history. I do consider you as being especially so in having the privilege to be on the spot to witness what is, undeniably, a very important part and side of the European war.

It is very edifying indeed to know that there are women who can successfully compete with men, and take their stand with them at any manual or brain work. This condition of things, while very pleasing on one hand, is on the other equally depressing here, for the state of our women in India looks the more pitiful by contrast. Alas ! they are still in their long sleep.

You ask me to bring about the female Rajput evolution. I think it is high time that not only the Rajput but all Hindu women were somehow lifted out of the dark abyss of the ignorance and indolence but their minds are so full of old-fashioned ideas prejudice, and superstitions that no amount of preaching, teaching or persuasion seems to have any offect upon them. I am, however, trying to do my "little bit". the Rajput Girl's School that I had been long contemplating was opened last March and is working well. There are 14 boarders at persent and I have every hope that the number will soon increase. The work of the staff, as well as of the girls themselves, is progressing satisfactorily, and I have full confidence in God that He will bless the work further.

CASTE

"THE MIGHTIEST POWER IN INDIA."

The Rev. Jhon A. Sharrock writes to the Times :—

As one who has worked as a missionary for nearly 32 years in South India, and has made a special study of caste, I trust you will permit me to say a few words for "the voiceless millions" of that country who are indanger of being overwhelmed with ruin if the proposal of the Montagu-Chelmsford Reports are brought into effect. Lord Sydenham and other writers have shown that the non-Brahmans (66 per cent. of the Hindus) and out-castes (26 per cent.) seem to have been quite ignored, while the representation and immense official influence of the Brahman minority will be still further increased. They have also shown that while the Muslims and Sikhs are allowed communal representation, the door has been firmly closed against millions of non-Brahmans. I need not labour these points. What I wish to make clear is that those who have worked among the lower castes, who have talked freely to them in their own verna-

culars, and who know what caste really connotes, can foresee what evils must necessarily follow if that door is finally locked and the paramountcy of the Brahmans sanctioned by law.

Mr. Montagu said in the House that "he did not mean for one moment that caste would disappear, but the features of caste which make it impossible to regard India as a democratic nation might, with the flow of time disappear." That he could have made such a statement, is amazing. As if "the flow of time" or "education" could possibly touch the root-evil of caste, which is an innate instinct based in the deepest sanctions of the religion held by every Hindu for a thousand years! Education can only have the effect of embittering all those millions of non-Brahmans who have had the door shut in their faces.

Caste is so interwoven with the doctrines of works (*karma*) and transmigration leading to an endless chain of re-births, that one who has broken some ceremonial observance may be born (say) as worm in a dung-hill and then as an out-caste Pariah. Do the people of England realise that there are 60 millions of people in India who are by nature held to be lower than any dog or scavenging pig in the streets? Bishop Mylne, a former Bishop of Bombay, writes of one who has lost his caste as suffering from "an inward irradicable defilement which has cankered him body and soul * * * be, in his innermost being is a horror of loathsome pollution to God, to man, and to himself." Yet we glibly talk of democracy under the control of supermen, who carry out this system. Indian Christians are supposed to be free from caste; but if this were even approximately true; they being taken mostly from the lower castes, cannot escape from the inherent disadvantages of the system.

To conclude, one need not condemn the Brahmans so much as the system which binds them like the rest in its own way. Many of the best Brahmans deplore the evils of caste and would be glad to abolish them. But our part, as protectors of the weak, is to take care that we do not hand over the non-Brahmans, body and soul, to this system, or by our laws actually push them under the Jagannathan car of caste to be crushed to death by its merciless wheels.

PROFESSOR GREGORY ON SCIENTIFIC PRODUCTS EXHIBITION.

Speaking at an informal opening of the British Scientific Products Exhibition at King's College, professor Gregory said since the advent of the war the spirit of distrust which formerly existed between scientific workers and manufacturers had been largely dispelled, and an alliance was being formed which should increase in strength.

The man of science formerly confined himself too much to an academic amtosphere, and did not trouble to understand the problems of industry,

while the manufacturer neglected to avail himself sufficiently of the potential developments represented by the rich stores of scientific knowledge accumulated in the laboratory.

It had been popularly assumed that original scientific work was almost a prerogative of Germany, whereas most modern industries have originated with British science and invention. In purely scientific research of initiative quality we had been the pioneers. Where we had been deficient was in the practical use of the results obtained, and the application of our natural scentific genius to industrial problems. It was absurd to say that Germans were superior to us. British science had led the world.

Under the stress of war, and protected from the dumping methods which strangled promising industries almost at their birth, we had proved the latent capacities of many of our scientific industries.

GLASS INDUSTRY RE-ESTABLISHED.

Thanks to Sir Herbert Jackson, Professor of Chemistry at King's College, there had been a reawakening of the glass industry, and a position had now been secured which was strong enough to enable our manufaturers to meet all assaults upon it. The pure potash required for certain glasses was now obtained by a new electrolytic process, and we need never again go to Germany for it or for the glass itself.

Our chemical manufacturers were meeting all demands for such synthetic organic drugs as salicylic acid, aspirin, phenacetin, salvarsan, and many others, photographic chemical, synthetic dyes, and associated products as well as hundreds of similar substances, of which Germany formerly had established itself in a sound position, and the German instrument had been displaced for good.

COULD SUPPLY THE WORLD.

Hard porcelain for electrical fittings and laboratories was now made. We produced all the Tungsten required for special steels and metallic filament lamps, and could supply the world, if necessary. We made aluminium alloys superior to any of the German pre-war products, and like success had been attained in other directions.

He regretted that the Education Act did nothing for scientific or technical education. We were lamentably behind Germany and the U.S.A. in the number of students taking these higher courses, which fitted them for the leadership of industry. This was England's great need.

The exhibition which remained open for sometime took a survey of wartime manufactures which would point the way to national industrial reconstruction.

The exhibition ranged from a model in paraffin wax of a fabricated ship to serums contrived to safeguard the health of Tommy Atkins.

HANUMAT.

Continued from page 130 of part 4 Vol. 1

Hanumat was not a monkey in the sense in which we generally use and understand the term now. He is called a वानर which literally means one living in the woods. ('वानर' may mean "वनचारी") (one living in a forest) कपिराज is also another name given to the king of the "वानर"s. We find the use of the term शाखामृग which may also mean the creature of a forest.

If we carefully go through the Ramayana we shall find that all the above expressions are used to denote the Non-Aryan tribes of the Deccan. The monkeys we come across now, are not given the power of articulation and speech like human beings. But in the Ramayana we see that Hanumat could not only speak but he could address others like a good scholar.

If we examine this character we shall have no hesitation in concluding that although Hanumat belonged to a Non-Aryan tribe, he was a sage, a hero, a statesman and a counsellor in one. He was versed in the Vedas, Sanskrit grammar and literature.

वाक्यकोविदः—(Versed in the import of the words). So it can be said Hanumat was versed in the science of language. See किष्किन्ध्याकांडम्, Chapter II, Sloka 13.

नानृग्वेदविनीतस्य नायजुर्वेदधारिणः । नासामवेदविदुषः शक्यमेवं विभाषितुम् ॥
नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतं । बहु व्याहरतानेन न किञ्चिदपशब्दितम् ॥

किष्किन्ध्याकाण्डम्, Chapter III, Slokas 28-29.

One not versed in the Rigveda, one not having learnt the Yajur Veda, one not acquainted with the Shamaveda is unable to address thus. Truly the whole of the grammar has been learned by him. Several words were uttered by him, but he did not use any vulgar expressions.

Hanumat was a scientist.

ततो हनुमान् सन्त्यज्य भिक्षुरूपमरिन्दमः ॥
काष्ठयोः स्वेन रूपेण जनयामास पावकम् । किष्किन्ध्याकांडम्, ५ म सर्ग, १३ । १४

Then Hanumat having given up the appearance of a beggar, with his real appearance (as a Non-Aryan) produced fire by two pieces of wood.

It cannot be denied that Hanumat belonged to the same tribe as Bâli and Sugriba did. We find in the Ramayana that Bâli was dressed like a man (an Aryan). He had his palace and his queens. He used to put on clothes as we do.

गाढं परिदधे वासो वाली परमकोपनः । किष्किन्ध्याकांडम्, १६ सर्ग, १५ ।

Then Bâli who was very indignant, pulled his clothes tight, meaning thereby that Bâli was not, as we see the monkeys, naked. If we read the chapter containing the description of the battle which took place between

Bali on the one side, and Sugriva and Rama on the other, and if we go through the description of the subsequent scenes we must at once conclude that neither Bali, nor Sugriva nor Hanumat was a monkey. The words uttered by Bali, on the eve of his death, to Rama were to this effect :—

वयं वनेचरा राम मृगमूलफलाशिनः । एषा प्रकृतिरस्माकं पुरुषस्त्वं नरेश्वर ॥

किष्किन्ध्याकाण्डम्, Chapter 17, Sloka 29.

Oh, Rama, we are creatures of the forest, we live on roots and fruits,—this is our nature, O lord of men, you are a *man*, meaning thereby that Rama was an Aryan and that he belonged to a superior race. Hanumat's consolation of Sita causes us to shed tears. The incident is narrated in a masterly way in the grand epic of Balmiki. Hanumat shows his utmost self-denial. He can carry Sita on his back if she only directs him to do so.

Let us follow him from the beginning to the end. After the stealing away of Sita, Rama goes to Chitrakuta where he desires friendship with Sugriva the master of Hanumat.

Hanumat recommends Rama and Lakshmana to Sugriva, and he at once concludes that they are not the spies of Bâli but they are the friends of Sugriva.

Then he is entrusted with the arduous task of the search for Sita. We find he is not only successful in his attempt, but he gives Ravana an idea of the greatness of Rama and Lakshmana. He then remains a constant companion of Rama and Lakshmana, fights with the demons, then he accompanies Rama, Lakshmana, Sita and Bibhisana, to Ajodhya where too he acts as a faithful servant of Rama.

To be continued.

TITLES FOR THE UNIVERSITY GRADUATES IN SANSKRIT.

The Senior Professor of Sanskrit of the Cotton College. Gauhati, has introduced a novelty in the College: he has been granting Sanskrit Titles to his pupils who have passed the B.A. Honours Examination in Sanskrit. Before, however, he gave the idea a practical shape, the Professor thought it advisable to consult Mahamahopadhya Srijut Hara Prasada Sastri M.A,C.I.E. who is undoubtedly one of the greatest Anglo-Sanskrit scholars living in India, and eminently qualified to speak authoritatively on the point, as, when he was Principal of the Sanskrit College he had to deal with Government Title Examinations.

Mahamahopadhya Sastri wrote in the following terms on the matter:

The custom in Bengal has always been that the Pandit who had got a title from his Guru, conferred title on his students who finished their

education with him. The Sanskrit Professors of first-grade colleges, therefore, are entitled to confer titles on the Honours students after they pass. These students are as a rule better equipped than the Kavyatirthas, and their study more accurate and critical.

The Kavyatirthas read only a few books on Sanskrit literature rather *Belles Lettres* and a general knowledge of Grammar and Rhetoric is insisted on. The students who read B. A. Honours have not only to read classical authors in Prose, Poetry and drama, but also to study a portion of the Siddhanta Kaumadi, something of Rhetoric (viz. whole of Kavyadarsa and an important chapter of Sahaitya Darpana) a selected portion of the Vedic literature, besides the whole of the History of Sanskrit Literature. He has to read in addition classical works in English Literature and to undergo a test in his own Vernacular language. So the student who has passed the B. A. Sanskrit Honours is far and away a better and a more liberally educated Scholar than a *tol* student who passes the examination for the 'Kavyatirtha.'

The following is an exact copy of the title diploma which the Professor has got printed in two colours with beautiful borders on art-paper at his own cost :—*

It should be stated here that the students eligible to the title are consulted as to what title they would like to have : only the term 'Prachya' is to be fittingly prefixed to the title as bearing a double meaning viz "Oriental" and 'of the Prag-Jyotish country.'

The nandi नान्दी Sloka beneath the picture of Saraswti is not only a benedictive one as referring to the divinity of Learning but has a dhwani ध्वनि underlying, touching the name and titles of the Professor signing the diploma viz. श्रीपद्मनाथविद्याविनोदतत्त्वसरस्वती

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* यो योऽस्योपाधेर्योग्यो भवति ।

उपाधिदानपत्रम् ।

(A picture of Saraswti standing on lotus with *vina* in hand).

विनोदं कुरुतान्नित्यं विद्यार्थिमनसः श्रिया ।
वीणातत्त्वसनाथेयं पद्मसंस्था सरस्वती ॥

श्रीमान् अस्मत्सकाशतः सच्छन्दः काव्यालङ्कारव्याकरणादिकं समधीत्य १६ राजाब्दे कलिकाता विश्वविद्यालयगृहीतायां संस्कृतविषयिण्यां बि० ए० 'अनार्स'परीक्षाया .मुत्कर्षं प्रदर्श्य समुत्तीर्णोऽभूत् । अथास्य प्रशंसाचारित्र्यादिभिश्च सन्तोषितैरस्माभिः सादरमस्मै प्राच्य- , इति उपाधिः प्रदत्तः ।

१८ शकाब्दीय माघस्य दिवसे } प्राग् ज्योतिष–नगरस्थितस्य कटनकोलेज इत्याहूयस्य राजकीय विद्यालयस्य ज्यायःसंस्कृताध्यापकैः ।

THREE STAGES OF EDUCTION.

A New type of school that is designed to make more easy the transition from elementary to secondary schools, has been evolved in the educational life of the United States. It is called the Intermediate School or the Junior High School.

It is described by an American Principal as an attempt to organise the pupils of the seventh, eighth, and ninth grades into a school unit administered in such a way as to make the transition from elementary school to high school less abrupt; to group pupils of early adolescent age, make the course of study more adapted to individual needs to develop in students more sense of personal responsibility; give pre-vocational training to those who cannot go through all four years of high school; keep pupils longer in the home neighbourhood; give an added interest and through this hold pupils longer in school; in short to develop a school unit having always in mind the peculiarities of the early adolescent boy and girl.

Belief in this form of organisation is based upon the fact that there are three marked periods of development during the twelve years of school life, each having its peculiar interests, abilities, and aptitudes which require a modification of educational procedure if best results are to be secured. These periods are not so much a matter of years as of stages of development. The first, or that of early childhood is bounded approximately by the fifth and eleventh years. The second or that of puberty extends from the twelfth to the fifteenth year. The third, or later adolescent period, from the fifteenth to eighteenth or twentieth year.

The main concern of the first six years is 'literacy;' that is, learning the books of knowledge, and their uses such as reading, writing, spelling, meaning of words, counting and computing. During the period covered by the new organisation the pupil should take up the application of these in business, home-making, and every-day life. Applied science, shop and garden work, cooking and sewing, appeal to the pubescent pupil as never before. This new cycle of activity comes at a period when there is the greatest tendency to drop out of school. These new interests increase the desire to remain in school.

The new plan has grown until many such schools have been organised in the United States.

INTERCASTE MARRIAGE BILL.

We present below *verbatim* a strongly but well worded memorial addressed to H. E. The Viceroy and Governor General of India over the signature of the Maharaja Bahadur of Darbhanga and many other distinguished leaders of the Hindu Society, as a protest against the Hon'ble Mr. Patel's Inter-caste Marriage Bill.

That Your Excellency's humble memorialists view with great concern the introduction of the Hindu Marriages Validity Bill, 1918, in the Imperial Legislative Council, by the Hon'ble Mr. V. J. Patel, the object of which Bill is to validate inter-caste marriages among the Hindus, "any custom or any interpretation of Hindu Law to the contrary notwithstanding."

That the said object of the said Bill being contrary to the fundamental principles of Hindu religion and directly opposed to the instincts of all classes of the Hindu Community, distinctly aims at the total demolition of the entire Hindu Social Fabric.

That inter-caste marriages are prohibited by Shastric injunctions, and if legalised will be subversive of the time-honoured customs and immemorial usages of Hindu Society and will deal a death-blow to the long established traditions of the Hindu Community.

That marriage is regarded by Hindus as a sacrament and is entirely controlled by the sacred Shastras and that it is not at all a temporal but a purely religious and spiritual union.

That amongst the Hindus, the woman by her marriage, becomes not only a partner in her husband's bed and board but also in his religious life and worship, and it is for this reason that she is called a "Sahadharmini."

That the Hindus believe that the welfare of the Atma (Soul) after death depends on the due performance of the *Sraddha* ceremonies by their progeny, and that no *Sraddha* can have religious efficacy unless the progeny performing them are of parents of the same caste married according to Shastric rites.

That amongst all classes of Hindus, the religious efficacy of the due performance of the *Sraddha* is the principal element in the Law of Inheritance, but the proposed legislation, by legitimising the progeny of unequal castes, will sap the foundations of the Hindu Law of Marriage and Inheritance.

That the joint-family system being ordinarily prevalent amongst the Hindus, the legitimation of inter-caste marriages will be a fruitful source of disruption of Hindu homes both in respect of their social relations and family worship, and that therefore it is not unlikely that it may even lead to breaches of public peace.

That in a large number of religious endowments, where the Sebaits claim by inheritance, the validation of inter-caste marriage will enable persons born of such marriages to lay claim to Sebaitship in temples and other religious endowments, and their officiating as priests or in other capacities, in temples and other religious establishments, would be strongly resented by the general Hindu community and may even lead to breaches of public peace.

That a legislative measure validating inter-caste marriages is neither called for nor required by the general Hindu Community, and that in view of Act XXI of 1850 and Act III of 1872, such legislation is not necessary even with reference to those who may desire to marry outside their castes.

That the Hindu Community has long remained in peace, contentment and safety in social and religious matters by virtue of the most august Declaration of Her Majesty, Queen Victoria, Empress of India, in 1858, enjoining on all her servants to "abstain form all interference with the religious belief or worship of any of her subjects on pain of her highest displeasure," and that the said Declaration was further ratified and confirmed in 1908 by King Edward VII, Emperor of India.

That, Your Excellency's humble memorialists venture to submit that the passing of such a measure as the Hon'ble Mr. Patel's Hindu Marriages Validity Bill would contravene the direct assurances of Their Late Imperial Majesties and will involve a departure from the policy of religious non-interference, to which the Government stands pledged.

In conclusion, Your Excellency's humble memorialists beg to pray :—

(i) That Your Excellency be pleased to put a stop to further proceedings, in the Imperial Legislative Council, in connection with the Hindu Marriages Validity Bill.

and

(ii) That Your Excellency be also pleased to direct that no such Bills affecting the religious belief and social customs of the Hindu Community be allowed to be introduced in the Legislative Councils, unless there be a universal and explicit demand for such measures.

INTER-CASTE MARRIAGE BILL.

SPEECH BY THE MAHARAJA BAHADUR OF DARBHANGA.

Is it wise—is it expedient that for the sake of the hardships in a handful of cases the law affecting millions of Hindus should be rudely altered? Such an idea is totally foreign to Hindu conceptions. With them the fundamental idea is the autonomy of the family—the autonomy of society. Individuals have their importance but this should on no account obtrude on this communal importance and must give way before the latter. Time and again, the lesson that is sought to be enforced is that the communal weal and welfare is the principal consideration and if for its attainment individual sacrifices be necessary, they should not be grudged but willingly given. That is what Hindus have always preached and practised. The present bill seeks to deal a death-blow to this ancient tenet. Nay, more, it lays a cruel hand on every cherished tradition, every time-honoured institution on every characteristic observance of the Hindu religion. It will totally change the complexion of our civilisation and culture. It will rob us of what is our essential excellence—our unique priceless treasure—the *Varnashrama Dharma*. It will mean the extinction for ever of the chief and abiding source of all our greatness, the central spiritual impulse. In India, from time immemorial in all aspects of life—whether it be in thought and in science—in poetry and art or in society and politics, in whatsoever activity, the predominant and vitalising strain has been the spiritual motive. That was so in the past; and if our culture, if our national life should preserve its individuality, that is bound to be so in the future too. To realise the truth, the spiritual purpose of life, to recognise that the real life is the higher life of service and through service of attaining the true vision of life unbeclouded by *Maya*—and in this recognition to shape, guide and vitalise life, is the native tendency of the Indian mind; and to that it must always preserve its fidelity. The impact of western thought and culture on our thought and culture has fallen flat save for a slight and spasmodic ferment—a kind of discontent in some quarters with our civilisation and a yearning that it might be otherwise. But even this is due to the present system of God-less education in which our men grow up without the requisite equipment in religious instruction and training. The attempt has

failed—the attempt to spread the new cult that our national culture is an impediment to progress and that the adoption of western culture is a national duty which alone would save us. The thought that a nation which has survived for thousands of years, changes in fortune and in dynasties who ruled over them—a nation which is the oldest amongst the nations of the world and is yet the only one whch has till the present day preserved for itself all the peculiar, all the characteristic features that marked it at the beginning—a nation which has seen the rise and fall of civilisations in different countries but is itself to-day more or less as impregnable as ever before—that such a nation requires to be saved—the very idea would be ludicrous if it were not that it is advanced with seriousness and a seeming earnestness of conviction.

But it should be clear to any one who has been watching the progress of things for the last generation that " there has been an introduction of fresh fruitful impulses to activity ; there has been much revival of the vitality of old forms, a new study, rehabilitation, resort to old disciplines and authorities and scriptures. " The study, the interpretation, the bringing the tenets into practice so that they may have a direct bearing on contemporary thought and life—the systematic appreciation of the Vedanta, the Veda, the Purana and Yoga have taken firm root in India and in other countries. And recently Sir John Woodroffe has demonstrated the same thing with regard to the Tantra Sastra. These are the real aspects of the evolution of Hindu life, these the real landmarks of progress—these alone can have an abiding effect. The majority—an overwhelming majority—firmly believe that, if a reconstruction of ideas and of society is to be attempted, it must never lose sight of the essential spiritual basis —it must take from the first a religious motive. The need of a spiritual purpose as the foundation for a new life of the nation is a recognised impulse—and no one who seeks to dedicate his life to the regeneration of society can afford to forget that. He must realise its significance in full—and if reforms in the future are to harmonise with the life in the past—and if a scheme of society is to be developed in which the features that marked it as distinctly national should be perpetuated, this great principle should be the guiding—the dominant principle. The Hon. Mr. Patel's Bill rides rough-shod over this and other principles. It seeks to inaugurate a new scheme of things with but few links with the past. It turns a deaf ear to the lessons of history—the force of custom and the authority of the scriptures. A few of the supporters of the Bill went to the length of saying that the Vedas themselves recognised this kind of marriage—that the observance sanctioned by the *Shastras* fell however into disuse—and that what this Bill seeks to do is nothing more than the

revival of the custom and giving it its true *Shastric* significance and ceremonial. But it is not possible that they advance this argument with any seriousness. One of those who supported the bill observed—"Mr. Patel's Bill—in my opinion somewhat unfortunately—seeks to give sanction to the new marriages that he advocates upon the ground of the religious ceremonies that may be performed. Now when we seek the sanction of the ancient religious ceremonies, it is necessary that we take good care that we do not shock the religious sentiments and feelings of the vast mass of people with whom we have to deal." Those who are competent to speak on the questions of the *Shastras* can, however, have but one opinion viz.,that the Bill will be disastrous to Hindu religion and will lead to *Varnasankaras* which Lord Krishna deplores in the *Gita*—and ultimately to the very dismemberment and disruption of our society. The Bill will sound the death-knell to the purity, the holiness, and the glory of the Hindu marriage. With Hindus the marriage embodies the most sacred of the sacraments—it inaugurates the period of the most important *Ashrama* of the Hindus—the *Grihastha* stage when the heaviest responsibilities, the most arduous duties are to be performed by them. The Hindu marriage is no civil contract entered into with levity—it symbolises the holy union of a couple who thereafter are each mutually dependent and indispensable in the performance of the religious duties. The wife is the "*Dharma Patni*" of the house—without her the religious functions are incomplete. Marriage for the Hindus has a spiritual, more than a worldly significance, and is entered upon more for the sake of the progeny without receiving *Pindas* from whom no Hindu hopes to attain *Mukti*. Such is the institution of marriage with the Hindus—full of the holiest significance and forming the basis of the spiritual nature of their life. No one can in any manner or in any degree interfere with the due observances, ceremonies and rites prescribed by the *Shastras*, without demolishing the fundamental Hindu character of the marriage.

Those who seek to pilot the Bill through the Council have a grave responsibility. They do not know the full seriousness of the measure they sponsor—the extent of mischief and harm that it will effect. On their heads will be the responsibility for a measure which threatens to take away the props that sustained and supported our society for hundreds of thousands of years. Theirs must be the blame for seeking to change the total aspect and mutilate the entity of our religion which has preserved its distinct characteristics from the beginning of the world.

Now it is naturally repugnant to the whole Hindu community that any legislation should be devised under a sanction which is not directly from our sacred Scriptures. And, if therefore, any new interpretation of